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THE RVINE
OF ROME.
O R D-12-47
AN EXPOSITION

vpon the whole Reuelation.

Wherein is plainly shewed and proued, that the
Popish Religion, together with all the power and authority
of Rome, shall ebbe and decay still more and more through-
out all the Churches of Europe, and come to an utter
ouerthrow euen in this life, before the end
of the world.

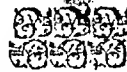
Written especially for the comfort of Protestants, and the
daunting of Papists, Seminary Priests, Ieluites,
and all that cursed rabble.

Published by *Arthur Dent*, Preacher of the word of God
at South-Shoobery in Essex.

Apoc. 18. vers. 7. 8

She saith in her heart, I sit as a Queene and am no widdow, and shall see
no mourning.

Therefore shall her plagues come at one day, death and sorrow, and fa-
mine: and she shall be burned with fire: for that God which condem-
neth her is a strong Lord.



LONDON

Printed by W. I. for Simon Waterfon and Richard
Bauckworth. 1607.



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TO THE RIGHT

Honourable his very good Lord, Robert
Lord Rich : *eueralting consolation, and
good hope through grace.*



O bee a father to the fatherlesse, is properly the vertue of the most high, and therefore meete for those who beare his name and office vppon earth. Among whom (Right Honourable) seeing it hath pleased his maiesty to count your Lordship faithfull, and to put you in so high a seruice, it shall (I assure my selfe) bee matter of reioycing vnto your Lordshippe, to take the Patronage of this poore Orphane, which knoweth not whether to flye for succor, but to you, who did so many waies commend your fauour to his late deceased father, that if he had liued to the byrth of this his last off-spring, it was his full purpose (as many can witnesse) to haue committed it vnto your Lordships protection, as most meete among many to take this patronage vppon you, that this young Infant growing vp vnder your roose, may in time effect that indeede, whereof it beareth the name, to bee *The ruine of Rome*. To speake of the excellent parts hereof, and of what hope it is like to be in the Church of Christ, I thinke needlesse, and I feare the note of partiality : it shall speake for it selfe, and (I doubt not) will commend to al posteritie his woorthy fathers memory. Now for my selfe (Right Honourable) beeing so

straightly bounde to this durie, in regard of my neere conjunction with my late brother M. Dente, & great importunity of his poore widdow, I was the more willingly drawne hereunto in two respects. The one, to giue some publike testimony of my loue towards him, and reuerence of the rare grace, which wee all (who inioyed his sweete society) dyd continually to our comfort beho'd in him. Whose learning his labours shall shew: whose diligence, yea extreame and vnwearied paines in his ministry publike'y, priuately, at home and abroade for foure and twenty yeares at least, al our country can testifie. All which being adorned with so speciall humilitie, doe make his name the greater, and our losse the more grieuous. I may not leaue out this, which I auow to be as certaine, as it is singular, that besides a'l other his great labours, he had (with the Apostle) a speciall care of all the Churches, night and day, by study & feruent praier, procuring the prosperity of Syon, and the ruine of Rome. And to end with his blessed end, his life was not more profitable to others, then his death was peaceable to himselfe: scarce a grone to be hard, though his feuer must needs be violent which dispatched him in three daies. And hauing made a publie confession of h.s faith, this faith said he, haue I preached; this faith haue I liued in; this faith I do dy in; & this faith would I haue sealed with my blood, if God had so thought it good; and tell my brethren so: and drawing neere his end, he said; I haue fought the good fight, I haue finished my course, I haue kept the faith: and now is that crowne of righteousness laid vp for me, the which the Lord that righteous Iudge shall giue me in that day; and so gaue vp his last breath with these words, *I haue seene an ende of all perfection, but thy law is exceeding large.*

The other respect (my speciall good Lord) for the which I am the more willing to come thus vpon the stage (though my part be small, full suitable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account al that know the truth (among vs at least) do make of

of your Lordship, that I dare say not the loynes onely, but the soules of thousandes do blesse you, and God for you: praying for a rich reward to be giuen you of the Lord, and that with your auncient predecessor honourable *Nehemiah*, the Lord would remember you herein, and wipe not out al the kindeesse you haue shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and vprightnes of my heart, not to giue titles vnto men (which is not my wont,) but to prouoke all of like honorable condition to follow your godly practise: this I say, that as your pure religion, is the crowne of your nobilitie, so this is the crown of your religion, that besides your ordinary presence in the publike assemblies of the church, your zeale to God, and loue to his people, hath herein especially bene manifested to the worlde, in your continuall care to plant faithfull Preachers in a'l those liuing which haue bin in your Lordships gift, or which by all your friends you could procure. What is the worthy fruite hereof, cannot indeed be valued, much lesse by me now vntoed: yet this I say with common consent of all sound-hearted Protestantes, that if the true Prophets of God be the chariots and horsemen of *Israel*, the may we referre to this honourable practise of your Lordship, and of other like Christian Patrones (as to a chiefe meanes vnder God, and vnder the Religious regiment of our gracious soueraigne) the safety of his highnesse person, this admirable tranquillite of the Realme, that notable ruine of Rome, which is so worthily with vs effected, and shall be assuredly elsewhere in due time accomplished. And to say all in fewe wordes, to this may we referre the safetye of soule and body of many thousandes in the land, who though they do and shall liue by faith, yet doth their righteounesse farre exceed the righteounesse of al Popish hypocrites both in dutie to God, and to their drede soueraigne our Noble King.

Whereuppon I may conclude, that I scarce thinke of any seruice more honourable to God, and profitable to his

Church, then this care to bring into the Lords Temple such painfull labourers as both by life and doctrine do faithfully build up the same. Go on therefore (Right honourable) and cease not to shine out in this darke Worlde with such light of good example: and withal rest vpon his word, who cannot lye, that you shall shine in the kingdome of light, whereinto shall enter no vncleane thing: neither whatloeu-er worketh abomination or lyes, but they which are writ-ten in the Lambes booke of life. To which blessed inheri- tance immortall, vndefiled, and that fadeeth not, that God of his mercy would bring you, my heartes desire and prai- is, and shall be: and in the meane season, that the yeares of your life being multiplied, your life may be full of honour to God, profit to his Church, and comfort to your owne soule.

Your Honors most deeply bound,

Ezekiel Culmerwell.



THE EPISTLE TO THE Christian Reader.



Being often requested (gentle Reader) & much importuned by sundry, both learned and godly, to publish that doctrine of the Apocalyps, which diuers of them with lively voyce heard publickely deliuered, I did at last, vpon my most mature delibe- ration, yeelde vnto their reasonable re- quest: I meane the reasons of their request. Indeede I doe inge- nuously confesse, that I am the vnnicest of many, vvhich this age (God be thanked) doth afford, to deale in a matter of so great importance, or any wise to be employed in so great and honorable a seruice as this is. But if I doe industriously vse my small talent and be found faithfull in a little: I hope it shall haue both chear- full and comfortable acceptation with the Church of God. For this I presume will be graunted of all, that hee which hath but a little strength, and yet putteth it forth to the uttermost to doe good withall, is more to be commended, then he which hath thrife his strength, and useth it not to the helpe and benefit of others. And true it is indeede, that sundry worthy labours of diuers ex- cellent men vpon the Apocalyps, are already extant: so as hee may seeme to poure water into the Sea, or goe about to mend the crows eyes, that wil attempt to adde any thing to that which is al- ready published. But know this (O Christian Reader) that the Lords garden is so large and plentifull of all most sweet and plea- sant flowers, that where any one hath gathered a Nosegay most fragrant and delectable, another may come after, & gather ano- ther not to bee contemned. For the wisdom of God is such an vnderstandable Fontaine and head-springs, that where one hath

The Epistle to the Reader.

drawne much before, another may come happily, and drawe as much afterward: yea though thousands do succcede, yet can this fountaine neuer be drawne dry. Be it farre from me to arrogate any thing to my selfe, above others: for I am pryncipally to mine owne meares, and do freely confesse, that in this work, I haue receiued much light from others: and therefore do not as a iudge, giue sentence upon other mens workes: but as one that would furnish the same feast, bring in my dish among them. Or as one that in the same cause would come in as a third or a fourth witness to testifie and confirme the same thing. And verily through the gracious assistance of Gods spirit, my simple purpose and endeavour is to giue a lift to the uttermost of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and Lantarnes in their hands, to descry and discouer whatsoeuer in this Prophecie it not yet fully scene into. I am not ignorant that some would not haue this booke medled withall, nor in any wise to be expounded among the common people, because (say they) it is so dark and hard to understand. But let all such leaue their owne opinions, and hearken what the holy Ghost saith. Blessed is hee that readeth, and they that heare the words of this Prophecie, &c. What can be said more? or more effectually to stirre vs up to heare and reade, and with all gladnesse to embrace this booke, then to tell vs, that in so doing we shall be blessed? For the things contained in this booke, be no trifles: they be not things onely for a shew to mooue wonderment, or to delight the curious minds of men: but such as indeede doe giue true blessednesse vnto all those that are well instructed in them. What thing is greater, then to be blessed for evermore? If we be not exceeding dull, yea, euen like stones and stones, it must needs moue vs & stir vs up. For who w^l wittingly & willingly loose his owne blessings, or suffer it to be taken from him: when as he may haue it? If any will object that a man may be blessed well enough without the knowledge of this booke, and that there be bookes enough in the Scripture, to procure our blessednesse without this: and that thousands are now in heauen, which neuer knew what this booke meant: I answer, that all this doth

The Epistle to the Reader.

not take away the necessary vse of this booke: for the holy Ghost doth pronounce a blessing vpon the heads of those that reade and studie this booke, not because a man cannot be saved without it: but because of the great comfort which it ministreth vnto vs of this age, and hath ministred vnto all the Churches since the Apostles times. For it is the Prophecie of this age, and the Prophecie of all the ages since Christ: wherein is fully shewed what shall be the estate and condition of the Church in the several ages thereof, vnto the end of the worlde. For GOD according to his admirable wisdom & mercy, hath neuer from the beginning left his church without a Prophecie for the great comfort thereof. For we know, that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church, did foretell and foreprophecie long before of that restauration which should bee made by the Messias his sonne, according as it came to passe in the fulnes of time. Afterward he did foretell his people of Israel, of their great seruitude, and intollerable bondage in Egypt, and also of the end and full determination thereof, after foure hundred and thirtie yeares. After all this he foretold by his seruants the Prophets of the captiuitie in Babylon, and the full expiration thereof at the end and tearme of seuen ty yeares. And yet further for the comfort and consolation of his people, he foretold by Daniel, & Ezechiel, of the great afflictions & troubles which his church should endure by the persecutions of the denided Greeke Emperre: (I meane Alexanders posterity, especially the Kings of Egypt and Siria, which descended of Ptolomeus and Seleucus, whome the Scripture calleth the Kings of the North and of the South) by the space of 294 yeares & of the precise determination thereof at the comming of the Messias. Lo then what care GOD hath had of his Church in all ages before the comming of his sonne in the flesh, so to foretell both of the affliction it selfe, and also of the iust period and determination thereof. And shal we not thinke that God hath the like care now for his Church which then hee had: or hath he not as great and as prouident care for the good of his Church since the promised Messias was actually exhibited as before? Yes assuredly, and much more too: for if his care and

Gen. 3
Gen. 15

Ier. 25

Dan. 7
Ezech. 31

Dan. 8
Dan. 9
Dan. 11

The Epistle to the Reader.

providence was so great for his Church being in her ward-shippe and minoritie: then much more now being come to her ripenesse and fullage: If when it was lesse glorious, then much more now, being faire more glorious. Therefore now unto vs he foretelleth by his servant Iohn what shall bee the estate of the Church vnto the end of the world: and therefore Blessed is he that heareth and readeth this booke: sith it foretelleth of the Churches afflictions in this age by the whoore of Babylon, and of the full end and determination thereof. It sheweth iustly and precisely what the Church hath suffered since the Apostles time in seuerall ages, and what it shall suffer: and also how all the enemies thereof shall shortly be troden vnder foote. What can be more ioyfull or comfortable to all the people of God, then to know afore-hand that Babylon shall fall: Rome shall downe: Antichrist the great persecutor of the Church, shall be utterly confounded and consumed in this world: notwithstanding all plottes and policies, craftes and deuises to the contrary; notwithstanding all forces & armies cunningly contriued and raised vp against the Church by Seminary Preests, Iesuites, Pope, Cardinall, and King of Spaine? For all these in this age do very busily bestirre them, and ransacke all corners of their wits to repaire the ruines of Rome, and to make up the breaches which are made in the walles of Babylon theyr gre. citie. But alas all in vaine. for it shall fall: It shall fall, it shall fall as Dagon before the presence of the Arke, do what they can, sight of their heauies, mangle their beards, it shall fall finally: it shall without all hope of recovery: for hath the Lord spoken it, & shall it not come to passe? or can any worde of his ever fall to the ground? Sith therefore the Iei. uis and Secular Priests do so fiske about, and crouke in euery corner, as greatly fearing the fall of their Babylon, and the drying up of their Euphrates, it stands vs all in hand to be as resolute for Christ, as they are for Antichrist: and as studious to uphold the Kingdom of God, as they are to uphold the Kingdom of the diuel. And for this purpose it is very requisite and necessary, that all the Lords people should be acquainted with this booke, and armed against them with the things reauened in this Prophesie. For this booke is a most precious Iewel which

The Epistle to the Reader.

which God hath bestowed vpon his Church in this last age: and it is great pity that all the seruants of God are not better acquainted with it, especially in these times, for now in this age is & shall be the very he. ut of the Warre, and brunt of the battell betwixt Papists and Protestants, betwixt God and Belial: betwixt the armies of Christ, and the armies of Antichrist. Now this Prophesie layeth all open, and plainly telleth vs what shall be the issue and successe in the day of battaile: which side shall haue the victory, and which side shall go downe. And therefore very needful it is that it should be expounded againe and againe, and all the Lords people made thoroughly acquainted with it. For in this age when wee liue this Prophesie can neuer be enough opened and beaten vpon, that all good Protestantes may be armed with it against future times, euen as it were with an armour of proofe. S. Iohn plainly telleth the people of his time, euen the Churches of Asia, that they should be blessed by reading and studying this booke, because they should thereby be both forewarned, and fore-armed against many eminent troubles and future dangers. For saith hee, The time is at hand: that is to say, some things were euen then to bee fulfilled. For some matters foretold in this booke, did begin to be fulfilled, euen presently after they were shewed vnto Iohn, for the mystery of iniquitie did euen then begin to worke. The church in the Apostles time had her conflicts. The ten great persecutions began euen then to be raised up. Heresies shortly after beganne to spring and sprout. Afterward by degrees, the great Antichrist did approach towards his cursed seate. And after all this, S. Iohn foretelleth how hee should take possession of his abhominable and most execrable seat and sea of Rome: How he should raigne and rule for a time as the Monarchy of the world: How he should prenaile against the Church, and make warre against the Saintes: How he should raigne but a short time, and afterward come tumbling down, as fast as euer he rose vp, and decrease as fast as euer he increased. Therefore Blessed is he (saith S. Iohn) that diligently readeth and peruseth this booke, that thereby he may foresee all these things, and bee armed against them. For as the Heathen man saith, Leuius laedit quicquid preiuderis antec. Forseeing daungers do least hurt. Now to apply all this to our

Apoc. 9. 11

times, I say they are twice happy that are studious and painful in searching out the true sense and meaning of this Prophecie, that thereby they may be strengthened against all the assaults of the papists our professed enemies, and the enemies of Gods Church, & stick fast to the euertlasting truth of God, knowing for a certainty that these sons of Belial shall not long preuaile. The date of their raigine is almost out, and the time draweth an apace, wherein both they and their king Abaddon shall be liid in the dust. But I will now proceed to a new reason, to proue that this book of the Revelations ought not to be concealed: but openly preached and published to the whole Church of God in this age. My reason is taken out of the 22. chapter of this booke, ver. 10. in these words, Seale not the words of the Prophecie of this book, for the time is at hand. Here is a flat commandement from GOD, that this Booke and the doctrine of it may not bee sealed vpper, that is to say, kept close from the knowledge of Gods people: but it must lie alwaies vnsealed, that all men may open it, read it, and see what is in it: for it is a borrowed speech, taken from sealing of Letters. For we all knowe, that when Letters are sealed, none maye open them, or read them, but onely those whom it doeth concerne: but if they be of purpose left vnsealed, then any man may reade them without daunger: So the Lord willethe and commaundeth, that this booke of the Revelations should of purpose be left vnsealed, that all the people of God might reade it, study it, and knowe it. If any man doubt whether the Metaphor of Sealing be thus taken in the scripture, let him read the places quoted in the Margent, and in all these places hee shall finde it taken in this sense. Whereby it doeth euidently appeare, that the made and meaning of Gods is, that this booke should be proclaimed and published in all the Churches. And vpon this ground, I hold that euery Minister of the Gospell should be bounde as much as in him lieth, to Preach the doctrine of the Apocalyps to his particular charge and congregation: for euery Minister of the Gospel must shewe vnto his people all the Counsell of GOD, and keepe backe nothing: as Paule testifieth that hee did, to the great comfort of his Conscience. But the Doctrine of the Revelation is a part and parcell of the Counsell and will of GOD: therefore it must

not

Esai. 29. 11
Dan. 12. 9
Apoc. 4. 1
Apoc. 10. 4

not be concealed or kept backe from the knowledge of the people of GOD. And in these dayes I thinke it not onely meete and conuenient that it should be so, but in truth absolutely necessary.

But now methinketh I hear some man say, what must this booke of the Apocalyps be preached & made knowne to the common people? alus, what should they do with it? It is not for them to meddle withall: It is not for their det. I answer, and yet not I, but the holy Ghost: that this booke must be made knowne to all the seruants of God. For Saint Iohn calleth it the Reuelation of Iesus Christ, which God gaue him to shew vnto all his seruantes. It is plaine therefore, that all the seruants of God, both men & women, yong and old, rich and poore, must be made acquainted with this booke. Moreover, Iohn is commaunded by the God of heauen, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the seuen Churches of Asia: that is, to people of all sortes, and conditions: And therefore this booke doth not onely concerne preachers, & deep diuines, but euen all the Lords people whatsoeuer: for it doth minister great comfort and strength of faith to all the people of God that liue in this age. But here the Papistes obiekt that this booke is full of darkenes and obscuriti, and therefore not for the common people to meddle withall: nay (say they) there are as many misteries, as words in it, and therefore what should men trouble their heads about it. But no maruell though the Papistes say so much, for it is the wound of their kingdom, and the battery of their Babylon. As for others, both learned and godly, which in this point are almost of the same mind, that they will not meddle with this booke of the Revelations, I cannot but maruell at it. The modesty & humilitie of some very rare and reuerend men for learning, & great variety of gifts (which notwithstanding scotch much at this booke) is greatly to be commended: But if I were worthy to giue them aduice, I would wish them, in this behalfe to change their minde, and to be of another resolution: for I dare auouch it, that there is nothing in this Prophecie which study and diligence, with prayer and humilitie, may not overcome. True it is indeed, that the shell is thicke, and hard to breake: but being broken, the kernel is sweet

Apoc. 1. 1

Apoc. 1. 11

B 3

sweet

The Epistle to the Reader.

Deut. 29.

Apoc. 1, 3
Apoc. 2, 7

Apoc. 22. 10.

sweete and pleasant. If any be discouraged with the darkenes & obscurity of it, let him hearken to these reasons following. First, it is called a Revelation, which is as much to say, as an uncovering of things which did lie hid: if it be an uncovering, and revealing of things, then no doubt it may be knowne and seene into. For revealed things are for us and our children. If it be a Revelation, how say some that it cannot be understood? For, it is contrary to the nature of a Revelation, to bee so darke that none can understand it. But shall I say that the holy Ghost which is the spirit of truth hath given a wrong name unto it? God forbid. For if it hide matters, or so set them forth that it cannot be understood, then it is not rightly called a Revelation. If this booke be so mystical that it cannot be understood: If the interpretation of it be uncertain, If the common people cannot be taught to understand it: How then should the holy Ghost say, Blessed is hee that readeth the wordes of this Prophesie, &c. Let any man iudge that hath common sense: Can any man be blessed by hearing and readinge those things which he understandeth not? I trow no. Then it followeth, that this booke may be understood, and no doubt is understood of many, and might be better understoode of many more, if they would bend their wittes and senses unto it. The holy Ghost as I said before, willet and commandeth that the wordes of this Prophesie should not be sealed up. Whereby it is evident, that hee would have them reade and made knowne to all. Then I reason thus: That which is open and unsealed, may be read and knowne. But this booke is open and unsealed: Therefore it may be reade and knowne. If men say the matters of this Prophesie are sealed and hid, and God say they bee unsealed and open, whether shall we beleene men or God? If any will reply and say, we feele & find by experience, that the wordes of this booke are hard to be understood: I answer that the fault is in our selves, because wee are so negligent in the search and study thereof. For if we d d with that humilitie, and reverend care that ought to be in us, search after the things revealed in this booke, we should find that they bee not sealed up, but lie open to bee read and knowne. True it is indeed, that if any man light upon some peece, and take it by it selfe, hee shall finde it very darke: But if hee looke upon the whole course of matters throughout the booke, and marke & observe diligently

how

The Epistle to the Reader.

how things be iterated, hee shall finde no such darkenes as he feareth, for there is a notable coherence of matters, and course of times observed in this booke, even from the first chapter unto the last, as God willing shall more fully & plainly appeare in the particular opening and interpretation thereof. One great objection against this Prophesie is, that the Fathers confesse it is full of mysteries, and that they could not understand it. If they could not understand it say some, howe, shall we understand it? Is it not great arrogancy for us to say we understand it better then they did. I answer no. For a man of mean learning in comparison, may now in these daies more easily understand & expound this booke then the learnedest Doctors and Fathers in auncient time. The reason is this, we live in an age wherein the most of the things prophesied in this booke are fulfilled. Now the fulfilling of a prophesie is the best exposition of it. But as for the Fathers, they lived in a time wherein many of these things were not come to passe, nor fulfilled, and therefore more hard for them to interpret and understand: for those things in this Prophesie which are not yet fulfilled, are hardest for us of this age to understand and resolve of. But when a Prophesie is fulfilled, it is an easie matter to say, this was the meaning of the Prophet. Some things in this booke were fulfilled before the dayes of the Fathers, and some things in the daies wherein they lived: and both those they did clearly understand. Some things were fulfilled after their daies, as the rising and raining of the great Antichrist: which they did not so clearly see into. Hereupon it cometh to passe, that many things which unto them were very obscure, are unto us most cleare and manifest: as being already fulfilled: in so much that all which are not wilfully blinded, may see and understand them, yea the most unlearned. Be not therefore discouraged (gentle Reader) at the darkenes and difficulty of this booke. Do not preiudicially resolve and set downe with thy selfe, that the naturall sense of this booke cannot be found, nor the true meaning found out, but that we must be faine when we have done all that we can, to rest in uncertaine conjectures, some following one sense, and some another, as seemeth most like and probable. But no man can say confidently & precisely this is the meaning of the Holy Ghost. Oh be not of that minde good Christian brother: for if we have not an undoubted

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The Epistle to the Reader.

certainly for the sense & meaning of this prophesie, we are neuer the nearer: and that is it which the Papists would drine vs unto. But know for a certainty, that the naturall sense of this booke, is to be found out, as well as of other booke of the Scripture. And that we might not be left to our selues in the darke, & to our uncertaine coniectures, and doubtfull interpretations. Beholde the mercifull goodnesse of God to his Church, who himselfe doth expound the darkest, and most mysticall things in this Prophesie, or at least so many of them, and so far, as the rest are thereby laid open and made manifest. The Lorde himselfe expoundeth some things in the first Chapter, which giue cleare light to the first vision: The Angell expoundeth diuers other things. In the 17. Chapter which is the key of this prophesie, the Angel doth of purpose, open and interpret all the greatest doubties of this booke: as who is the Whore of Babylon, who is the beast, what be his seuen heads, what be his 10. hornes, what be the waters which the woman, that is, the whore of Rome sitteth upon. Moreover for the better understanding of this prophesie, we must note, that the writings of Moyses and the Prophets, unto which there be sundry allusions, and from the which sundry things are drawn, do cleare diuers things in this Reuelation. The knowledge of antiquities, misistreich much aide to the understanding of this Prophesie. The knowledge of the histories of the Church, and the particular state thereof in diuers ages, bringeth great light. The obseruation of the phrases and manner of speech, vsed by the old Prophets, doth helpe also not a litle. The serious and deepe weighing of al the circumstances of the text, & conferring one thing with another, the consequents with the antecedents, & the antecedents with the consequents, furbreith greatly for the bolting out of the true & naturall sense. And furthermore, as the spirit of God is the author of this prophesie, so the same spirit is the best interpreter of it, & doth open and reueale it to al such, as vsing al other good means are earnest and humble suiters vnto G O D, for the illumination thereof: whereby they may understand both this, and ail other the mysteries of his ment: which the Apostle saith, God hath reuealed vnto vs by his spirit: For the spirit searcheth all things, yea, the deepe things of God. To all this may be added the knowledge of artes, tongues, and the learrned writings, and interpretations of sundry excellent

The Epistle to the Reader.

excellent men, which all doe bring great furtherance to the understanding of this Prophesie. Sith then there be so many helpes for the opening and expounding of this Reuelation, why should any be discouraged from the reading and study thereof? But if any man demand a reason, why Saint Iohn writeth this Reuelation in such mysticall and allegoricall manner: I answere, that there may be diuers reasons yeelded hereof. First, that the world being blinded might fulfill the things herein specified. Secondly, because Iohn was to publish this Reuelation, in such manner & forme as he had receiued it from Iesus Christ, which was figuratiue and allegoricall. Thirdly, because it was much more wisdom, to foretell the destruction of the Romaine Empire, which at that time bare the sway, almost ouer all the world under couert and figuratiue speeches, then in plaine tearmes, least the Romaine Princes should drage more against the Christians, euen in that respect. The like also may be said, for Daniels darke maner of deliuering his Prophesie. For if he had vttered those things in plaine tearmes, which he spake darkely and allegorically, it might haue cost him his life. For the heathen enemies would neuer haue endured to heare that all their Empires glory and renowne should fall one after another, and one by another: and that the Iewes were the only holy people whom God did defend, and to whom in the ende God would not onely giue a quiet possession of their owne land and kingdome, but also a kingdome euermlasting, & that through their Messias and great deliuerer. But to grow to a conclusion (gentle Reader) thou shalt find in this poore trauell: First, an exposition of the first 13. Chapters: after thou shalt find the next 6. Chapters vnto the twentieth, reduced all to one head, which is to proue the 5. points propounded: and last of all the 3. Chapters following breefely and plainly expounded. If any through lazinesse will not, or through want of leisure cannot read ouer this short trauel: yet for his comfort, let him read those things only which are written vpon the 14. Chapter. And thus (Christian Reader) hoping that thou wilt not neglect that which may be for thine owne good, I commend thee to God, & to the word of his grace, which is able to build further, and to giue thee an inheritance among all them that are sanctified.

Thine in the Lord,
Arthur Dent. C



*Vpon the 14. Chapter of this Booke, these
five pointes are handled.*

- First, that *Babylon* in this Booke of the Reuelation is *Rome*.
- Secondly, that *Rome* shall fall, and how.
- Thirdly, that *Rome* shall fall finally, and come to vtter deuolution in this life, before the last iudgment.
- Fourthly, by whom, and when it shall be ouerthrowne.
- Fiftly, the causes of the vtter ruine and ouerthrow thereof.

Apoc. 18, verse 4.

I heard a voice from Heauen say: Goe out of her my people, that ye be not partakers of her sinnes, and that yee receiue not of her plagues.



THE RVINE OF Rome, or an Exposition vpon the Reuelation.

Wherein is plainly shewed and proued, that the Popish Religion, together with all the power and authority of Rome, shall ebbe and decaie still more and more, throughout all the Churches of Europe, and come to an vtter ouerthrow, euen in this life.



Efore I enter into the exposition of this Prophecie, I thinke it not amisse to handle fixe circumstantiall points, which may giue some light to the whole matter following, and they be these.

- First the instrument that writ this booke.
- Secondly, the time when he writ it.
- Thirdly, the place where he receiued it.
- Fourthly, the persons to whom he writ it.
- Fiftly, the end and vse of his writing this Prophecie.
- Lastly, the authority of it.

As touching the first, it is agreed vpon amongst the soudeest Diuines, that *Iohn* the Apostle or Euan-
C 2 gelist

Apoc. 22.
verse 3.
Apoc. 1.
verse 19.

apoc. 1.
verse 11.

2 Pet. 1,
verse 21.

Gal. 1, verse 12

gelist; *Iohn* the Disciple, whom Iesus loued, was the Author and Instrument of penning this Prophesie: as he himselfe testifieth, saying: *I am Iohn which sawe these things and heard them.* And he receiueh a commaundement from Iesus Christ which hath the keyes of hel & death, that he should write the things which he had seen and heard, and set them all downe together in a booke. Now we al know that the testimony of *Iohn* is of great weight, though he be but a man: for he is such a man as is firmly to be beleued in all that he speaketh. He is an Apostle, an Instrument of the holy Ghost, & so guided by the spirit of God, that he speaketh and vttereth nothing that is his own. He was well known to the churches to be one of Christs Apostles, his authority among all the faithfull was throughly knowne and approued. For we must consider, that what an Apostle did vtter, he did vtter it as the instrument of the spirit, which canot erre. For the prophets and Apostles did not write the holy Scriptures as they were me only, nor yet as they were ministers of the church only, but as they wer the immediate and certaine instruments of the holy Ghost, of purpose chosen and set apart to pen & publish the holy bookes of God. This *S. Peter* confirmeth saying: *Prophecie cam not in old time by the will of man, but holy me of God spake as they were moued by the holy ghost.* The Apostle *Paule* also affirmeth the same touching his Gospell, which saith, *he was not after man, neither receiued he it of man, but by the reuelatiō of Iesus christ.* Therefore when this our Apostle saith, *I am Iohn, which saw these things, and heard them,* he giueth vs to ynderstand, that he was both an eye and an care witness. He bringeth not matters which he hath heard by yncertaine report: he deliuereth this booke to the Churches: they which receiued it at his handes, did

know him to be a most faithfull seruant of the Lord, euen a great apostle, which deliuereth not any thing but that which he had receiued of the Lord, & therefore he testifieth, that he saw and heard all the things which he hath writen in this booke. Moreouer he testifieth of himselfe, that he was called and authorised by Iesus Christ, to write this Prophesie, and did nothing herein of his own brain. For saith he, *I Iohn heard behind me a great voice, as it had bin of a trumpet, saying, I am Alpha & Omega, the first & the last, and that which thou seest write in a book, and send it vnto the Churches.* Here we see how *Iohn* is called by *Alpha* and *Omega*, that is Iesus Christ, to write this doctrine of the Apocalyps. But may some man say, was not *Iohn* cald before? was he not one of the lambs 12. Apostles? had he not many years executed the office of the Apostleship? must he now haue a new calling, & a second calling? what needs he being an Apostle, to be called and authorised againe? To this I answer, that this matter now in hand, was a new worke, and therefore requires a new and speciall calling. It is a strange reuelation, and therefore requireth a new authority to meddle in it. For in this prophesie God dealeth with *Iohn*, as he did with the old prophets. For when he would foreshew vnto any of the special matters, he called them by glorious visions, as wee may read what a goodly vision *Esay* had: what a vision full of glory *Ezechiel* and *Daniell* had, euen in maiestie like vnto this of *Iohn*. Thus then it is to be considered. *Iohn* now is as one of the olde Prophets, to foreshewe things to come: therefore the Lorde appeareth vnto him in vision, and calleth him,

therevnto, as he appeared vnto them and called them. Let this then suffice for a reason of *Iohns* new calling to his new worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *Iohn* receiued this Prophecie, which is noted to be vpon a Lords day. It is the day which *S. Paule* to the *Corinthians* calleth the first day of the weeke: in which the Churches did meete for the holy exercises in religion: which is also euident, because he saith they came together to break bread. Now the obseruation of a seuenth day is of diuine institution, euen from the beginning. It is naturall, morall, and perpetuall: for God blessed the seuenth day, and sanctified it. We are therefore to thinke, that although *Iohn* now in his exile was absent in body from the church assemblies, yet he was present with them in spirit, commending them most earnestly vnto God in his holy prayers, and meditations: and therefore it is said, that he was rauished in the spyr it vpon the Lords day. So we read, that the like befell vnto *Daniell*, when he was prisoner in *Babylon*: the like also vnto *Ezechiel*, who was taken by the spirit in the visions of God, and carried to *Ierusalem*: the like to *Peter*, the like to *Paule*. But the speciall reason of *Iohns* rauishment in the spirit at this time was, that thereby hee might be made more fit and capable to receiue and vnderstand all those great mysteries and heavenly visions, which now should be shewed vnto him. And withall, let vs obserue, that all men are alwaies most capable of heavenly things, when they are most in the spirit: for God doth euermore most reueale himself to such as are most in praier, reading,

Act. 20. 7.

Act. 10. 10.

and meditation; and to such as make greatest conscience to spend his Sabaoths Christianly, and religiously, according to his great commaundement. And let vs alwaies be sure of this, that the more seruent and zealous we are in religious duties, the more familiar acquaintance we shall finde with God, and he will at all times be the more open-hearted vnto vs, and will hide nothing from vs that may bee for his glory, and our good. For such as are much in heavenly contemplation, he doth reckon not amongst his seruants, but amongst his dearest friends, to whom he will make known all things that he hath heard of his Father. But now let vs proceed to the third circumstance. The third circumstance is the place where *Iohn* receiued this Prophecie, and that is set downe to be the Ile of *Pathmos*: which (as the Geographers write) is a little desert Iland lying in the Aegean Sea, wherein it is reported that *Iohn*, the Apostle was banished by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and writ this Book of the Apocalyps: wher note by the way, that there is no place so obscure or vast, wherein a godly mind maie not aspire vp vnto heauen, and receiue a great largesse of supernaturall things: for *Daniell* in prison, *Peter* in a Tanners house, *Paule* in a broken ship receiued a superabundant measure of grace, more to bee esteemed then all the Gold of *India*. Some write, that this Ile of *Pathmos* is accounted amongst the Ilands called *Sporades*, which lie ouer against Asia, and the Cittye of *Ephesus*, and was in the sighte both of *Europe* and *Affrica*, so that it seemed to be as it were a middle seat or holy chaire, out of the which

Ioh. 15. 15.

Christ

Christ preached by *John* from heauen to the whole world. And indeed the counsels of God are wonderfull, and his goodnesse vnspeakable, which reuealeth so great mysteries to his faithfull, as it were out of the Romish prison, and Babylonicall captiuitie.

Moreouer, *John* declareth the cause of his coming into the same Il and; for he saith, he was there for the word of God, and the Testimony of Iesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories doo report, that *John* was apprehended in Asia, and by Souldiers led to Rome, that he might plead his cause before the Emperour *Domitian*, who most sauagely and cruelly condemned the innocent, and caused him to be put into a Cauldron of hotte boyling Oyle, out of the which when he by miraculous prouidence escaped without harme, he was carried and conueied into the Ile of *Pathmos*.

But immediately after *Johns* banishment, God met well inough with this persecuting Emperor *Domitian*. For in the fifteenth yeare of his reign he was most cruelly and shamefully murdered by his own Seruantes. And thus much for the third circumstance.

Now it followeth to speake of the fourth circumstance, which is, the persons to whom this prophesie is written, and that is set downe in the first Chapter and first verse, to be all the seruants of God. As many therefore as be the seruantes of God, must attend vnto this booke, heare it, reade it, and remember it: for to all such it is dedicatad by the holy Ghost, to all such it belongeth, for all such it is written and recorded.

Some

Some do falsely and foolishly imagine, that it was giuen onely to *John*, and that it might likewise be giuen to some special men, as to some great schollers or deep Diuines, which could tell how to vse it, and how to weld it. But we see how grossely they erre: for the holy Ghost saith, it belongeth to all the Seruants of God. And moreouer, *John* is willed & commaunded to write all the things which he saw in sundry visions in a booke together, and to send it to the seuen Churches which are in Asia, because the Lord would haue it remaine in perfect record vnto the vse of the whole Church, both that the Church might haue the custody of this booke, and also that it might be a faithfull wittnes vnto the end of the world, that this booke was written and penned by *John* the Apostle, of whose truth and sincerity the church had sufficient experience.

True it is indeede that there are but seuen churches named, but vnder these seuen Churches all others are comprehended. It had beene an infinite matter to reckon vpe all the particular Churches which were then in the world, and to haue opened their seuerall estates: therefore vnder these seuen Churches of Asia, and their particular and seuerall estates, the state of the vniuersall Church militant is laid open. I conclude therefore, that the whole doctrine of Saint *Johns* Reuelatiō, appertaineth to the vniuersal church of Christ throughout all the World, and in all times and ages, since it was written and recorded. And that as al scripture is written for our instruction and comfort: and as all Scripture giuen by diuine inspiration, is profitable to teach and conuince, &c. so this book

Chap. I. ix.

Rom. 15, 4.
2 Tim. 3, 16

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of

Chap. 1. 1.

Mal. 3. 6.

Esay 46. 10.

Blas. 24. 35

Apoc. 22. 7.

of the Apocalyps is written for the speciall comfort and instruction of the church in these last daies. And so I do conclude this fourth point. The fift circumstanceall point is, the ende and vse of this prophesie, which is to publish & blaze abroad the things which must shortly come to passe, that is, all things prophesied in this booke, and to be fulfilled euen to the end of the world. And whereas he saith, that these things must come to passe, hee doth vs to vnderstand how great the stablenesse, and assurednesse of Gods determination is. For looke what things are foreappointed by Godes determinate purpose, they are altogether vchangeable: for the Lord is God, and hee is not changed. And he saith: *My determination shall stand, & all my will shall come to passe.* And Christ saith: *Heaven and earth shall passe away, but my word shall not passe.* It is therefore most certaine, that euery particular thing contained in this prophesie, shall be fulfilled in God appointed time. For God hath disclosed these things to his Sonne Christ, nor to the end hee should shut them vp againe in himselfe, but that hee should shew them forth to the godly, that the whole Church might fare the better by them. It doth then stand vs all vpon to enquire and search into these things which must so shortly come to passe, that thereby we may bee strengthened and comforted against all future dangers. And Christ saith: *Behold I come shortly. Blessed is he that keepeth the wordes of the Prophecie of this booke.* But how shall we keepe them except we know them? And how shall wee know them except wee reade them, and study them? If therefore we meane to bee partakers of this blessednesse,

nesse, we must not onely esteeme this Booke to bee very profitable, but absolutely necessary for all the Seruants of God to be exercised in. And if euer there were any time wherein it behooued to set forth, to vrge, and to beate in this doctrine to all the people of God, then it is cheefely necessary to bee doone in this our time. For this age of ours hath in the Popes kingdome, many sharp and quicke wits, which commend with matuellous prayes both the Pope and the Popish Church, and buzze into the eares of the common people, and vnlearned sort, many thinges cleane contrary to the doctrine of the Scriptures. The Iesuites and Priests are grown exceeding crafty and cunning. The Papiests are rich, wealdhy, and full of armour and munition. Poperie seemeth to make a head againe, and the Papiests looke for a day. It standes vs then all vpon which loue Christ and his Gospell, that we should be well appointed, and thorowly armed against them. And for this purpose the Reuelation of S. *John*, is of great vse and necessity.

As I said before, so I say againe, that it is the prophesie of our time, written to this speciall end, that by it we might be both fore-warned and fore-armed. If we do consider the whole matter of this booke, wee shall easilie find out the vse and end of it. For the excellent matter of it doth argue the excellent end and vse of it.

Now then, as concerning the generall matter of this Booke, heere are to bee found verie large and liuely descriptions of the most glorious person of Christ, and all his excellent offices, both of King, Priest, and Prophet: and also most notable de-

Chap. 1.
Chap. 2.
Chap. 3.

scriptions of the Church, and of the Ministers of it : and of the persecutions and afflictions, which it must of necessity passe thorough in this World. Also of Gods mercifull providence for his church, and most vigilant care ouer it in the middest of all extremities. Heere are set before our eyes very liuely descriptions of the Churches deadly enemies ; both of *Sathan* himselfe, and his three great instruments, the *Romain* Emperour, the Pope, and the Turke.

Here are set downe all their cruell persecutions of the Church, and their vtter ouerthrow in the ende. Heere are described Hell, Death, the resurrection, and the last iudgement. Heere also the very Kingdome of Heauen is at large described, with all those great rewardes, infinite glory, and endlesse felicity, which remaine for all the faithfull worshippers of God.

I conclude therefore, that for as much as this prophesie is of such excellent contehtes, therefore the vse and necessity of it must needes be very great. And for this cause *Iohn* is willed and commaunded by *Alpha* and *Omega*, to write the things which hee had seene, the things that were, and the things that shall come hereafter. By the things which he had seene, is meant that glorious vision mentioned in the first Chapter, wherein *Iesus Christ* did appeare vnto him in the middest of the seuen Golden Candlesticks, in most glorious manner, as is there described. And all this was in the Ile of *Pashmos*, where *Iohn* was first called; and authorised to this worke, and therefore he is willed first of all, to record this vision which he had already seene.

By

By the things that are, hee meaneth the present state of the seuen Churches of Asia, which were then the most flourishing Churches in the world, as they are described in the second and third Chapters, and in them the estate of all other Churches.

By the things that shall be, he meaneth all the prophesies of this booke, which were to bee fulfilled in their time, and all those strange accidentes, which should come to passe in proceesse of time, & the seuerall ages of the Church, euen vnto the ende of the world. Thus wee see how *Iohn* receiueh a precise commaundement from the Sonne of God, to write thinges past, present, and to come, that they might stand in record vnto all posterities, from generation to generation. Thus much touching the first circumstance, which is the end and vse of this booke.

Now followeth to speake of the last circumstance, all point, which is the authority of this Prophesie, which is strongly confirmed from the Author of it, which is *Iesus Christ*; and therefore it is called the Reuelation of *Iesus Christ*, which God gaue vnto him. And againe it is written: *I Iesus sent mine Angell to testifie these things in the Churches.* Heere we see plainly, that *Iesus Christ* the very sonne of God, the *Alpha* and *Omega*, is the Author of this book, for he subscribes his name vnto it, and sets his hand and seale vnto it. Needes therefore must the authority of it be very great, which commeth from so great a personage: for looke what dignity and authority he is of, from whom the book commeth, of the same dignity and authority is the booke it selfe.

Another strong argument to confirme the autho-

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riety

Ver. 13, 14,
15, 16.

chap. 22. 1

Chap, 12, 18

rity of this booke, may be taken from the protestation of Iesus Christ in these words: *I protest vnto euery man that heareth the wordes of the Prophecie of this booke, if any man shall adde vnto these sayings, God shall adde vnto him the plagues that are written in this book. And if any shall diminish of the words of the booke of this Prophecie, God shall take away his part out of the book of life.* Heere we see how Iesus Christ maketh the authority of this booke equal to all other the Oracles of God, to the which it is not lawfull for any man to adde or detract vnder pain of condemnation. It maketh much also for the authority of this book, that *S. Iohn* doth so often reapeate, reiterate, & inculcate his owne name; *I Iohn, I Iohn, I Iohn: I Iohn the Apostle; I Iohn the Euangelist; I Iohn the diuine.* Shewing by all these repetitions, how needefull a thing it was that the faithfull should be thoroughly instructed who he was, euen one of the Lambs twelue Apostles, & therefore to be voide of all suspicion and doubt concerning the authority of this booke, and not once to imagine it to be any inuention of man, or fained deuice, sith it was penned by so great an Apostle.

Moreover, the authority of this Prophecie is confirmed by foure reasons in the last chapter. The first is the affirmatiō of the Angel, who saith: *These words* hap, 22, 6 *are faithfull and true.* The second is the authority of the most high God himselfe in these words: *The Lord* 7, 8. *God of the holy Prophets sent his Angel to shew vnto his* Ver, 6, 7, 8. *seruants the things which must shortly be fulfilled.* The third is the testimony of Iesus, who pronounceth them blessed which keep the words of this prophesy. For saith he, *Behold I come shortly: Blessed is he that* keepeth

keepeth the words of this Prophecie. The fourth and last is the witnesse of *Iohn* in these wordes: *I am Iohn which heard and saw these things.* Now it may be demanded, what is the cause that here are so many things heaped vp for the confirmation of the authority of this book. Surely we must think there is some speciall cause and reason of it. For the holy Ghost doth not vse to deale so much and so earnestly in a matter, but vpon great cause. We may easily gather what the cause is. This book painteth out the whore of *Babylon*, & the whole kingdome of the great Antichrist, together with all Sathans cunning & sleight therein, and for this cause Sathan hath labored especially to weaken the credit & authority of this book. He by some meanes in old time preuailed thus far, that euen among some churches of true Christians, the authority & truth of it was doubted of. The holy ghost did well foresee this practise of Sathan, and therefore bringeth the moe reasons for the confirmation thereof. If the credite and authority of this book should neuer haue bin impugned, there needed not any such speciall confirmation. But now (God bee thanked) ther is no question or controuersie concerning the authority of this prophecie. It is receiued as authentical by the common consent of al the Churches. Almost al the ancient fathers do acknowledge it to be Canonically. The new writers doo with one voice giue their consent & approbation vnto it. The Papists themselves doe acknowledge it to be the sacred & vndoubted word of God, though of al scriptures they cannot endure it should be medled withall, because it cutteth them so neare the bone. Moreouer,

ouer, it may not bee omitted, that God is called the Lord God of the holy Prophets, which proueth that this Propheſie is of equall authority with the Propheſies, which were of olde, in as much as the ſame God is the Author of it. And this booke is to be held in the ſame account with the bookes of *Moses*, and of the Prophets; for all things contained in it ſhall as certainly be fulfilled in their time, as theirs were. In *Eſay*, in *Jeremie*, in *Ezechiell*, in *Daniell*, & in the reſt wee find many things, which the Lord ſhewed by them long before they came to paſſe. Euen ſo there be many things fore ſhewed and fore-propheſied in this booke, which in their time ſhall be aſſuredly fulfilled. Nay, we ſee and know, that many things here fore-told, are already fulfilled, and ſome things are come to paſſe euen in theſe our daies. He that ſhall looke into the times that are paſt, ſince this Propheſie was giuen, ſhall find that all things haue fallen out agreeable to the Propheſie of this Booke. And ſurely if there were none other thing to perſwade vs touching the authority thereof, this might ſuffice, that euery thing hath fallen out juſt and iumpe, as this propheſie did foreſhew. It is our great negligence, that wee do not clearly ſee ſo much. And I do humbly entreate all the people of God to look more diligently and narrowly into it in all time to come. And thus much as concerning the circumſtances.

Now, as concerning the booke it ſelfe, it may verily be decided into three viſions, as it were into three generall parts. The firſt viſion is contained in the three firſt Chapters. The ſecond viſion is contained in the next eight Chapters following, from the fourth

fourth to the 12. Chapters. And the laſt viſion is contained in all the Chapters following, from the 12. to the end.

As concerning the firſt viſion, my purpoſe is not to ſtand much upon it, becauſe it is plaine and eaſie to vnderſtand, and becauſe it containeth no Propheſies of things to come, but only openeth the preſent ſtate of the Church at that time; and alſo becauſe I haue already touched the ſumme of it in handling the circumſtantiall pointes, I will therefore content my ſelfe with a very briefe opening and reſolution of it, beginning at the firſt Chapter.

CHAP. I.

The ſumme of the firſt Chapter.

THe firſt Chapter containeth foure principall things.

The Title of the Booke.

The ſaluation of the Churches.

The manner of *Iohns* calling to receiue this Propheſie.

The deſcription of Chriſt, the perſon that calleth him.

The Title of the Booke is ſet down in theſe words: *The Revelation of Ieſus Chriſt which God gaue him.*

It containeth three things: Firſt the Author of the Booke, which is Ieſus Chriſt, receiuing it from God the Father.

Verse 1, 2, 3
4, 5, 6, 7, 8.

Secondly, the end and vse of this booke, which is, to shew vnto all the Seruantes God the things which must shortly be done.

Thirdly, the singular fruit and benifit which the Church shall receiue by it, in these words: *Blessed is he that readeth, and they that heare the words of this Prophesie, &c.*

The saluation is in these words *Iohn to the seuen churches which are in Asia, Grace be with you, &c. peace, &c.* It containeth a description of the Trinity, or three persons in the God, head. The Father is described of his eternitie, namely, to be he which is, which was, and which is to come.

The holy Ghost is described of his diuerse gifts and operations, and therefore is called the seuen spirits which are before the Throne, or which proceed from the Throne: but *S. Iohn* speaketh heere of the holy Ghost, according to the vision shewed him in the fift Chapter, where Christ is said to haue seuen eyes, which are the seuen spirits of God, sent into all the world. Of the which afterward.

Iesus Christ is described of his three great offices, of King, Priest, and Prophet, and also of his glorious power and eternitie.

First, touching his kingly office, he is called the Prince of the Kinges of the earth, that is, King of Kinges, for he is King of *Sion*. He is a King to rule and gouerne his Church. He must raigne ouer the house of *Judah* for euer. He must raigne ouer all his enemies, and in the midst of all his enemies, euen til he haue trode them al vnder his feet. And this benifit we haue by it, that we are made Kinges in him.

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in this life to raigne ouer our corrupt affections, and after this life to raigne as crowned Kinges for euer with him, in infinite glory, and endlesse felicity.

Secondly, touching his Priest-hood, he is said to loue vs, and wath vs from our sinnes in his bloude. For he is our onely high Priest, which by his owne blood hath once entered into the holy place, and obtained eternall redemption for vs. Hee onely it is, which through the eternall Spirit, offered himselfe without fault to God, to purge our consciences from dead works to serue the liuing God. So then by vertue of his Priest-hood and sacrifice, we are reconciled vnto God, haue free accessse vnto the Throne of Grace, and are made Priestes in him to offer vp spiritual sacrifices acceptable to God through him. For *he hath made vs Kings and Priestes vnto God, euen his Father.*

Thirdly, concerning his Propheticall office, hee is called that faithfull witnesse. For he said to *Pilate*: *For this cause was I borne, and for this cause came I into the world, that I might beare witnes vnto the truth.* And the Apostle saith: *He witnessed vnder Pontius Pilate a good confession.* So then Iesus Christ is one of those three great witnesses which beare record in heauen. Iesus Christ is the Prince of Prophets, euen that great Prophet that should come into the world, through whom all the counsels of God are reuealed vnto vs: hee is that onely begotten Sonne which is come downe from the bosome of his Father; and hath made knowne vnto vs whatsoeuer hee hath receiued of his Father.

Hee both by his doctrine, life, and Miracles, hath

borne witnesse vnto the truth, and by the vertue of his Prophetical office, the whole will of God is made knowne vnto vs. For God hath sent him as the great Prophet to instruct the world in rightcousnesse, and hath reuealed himselfe to vs in him: and therefore he is called *the Image of the inuincible God, the brightness of his glorie, and the ingrauen forme of his person.* And therefore he said to *Phillip: He that hath seen me hath seene my Father also. And if you had knowne me, you should haue knowne my Father also.*

And againe: *No man knoweth the Father, but the Sonne, and he to whom the Son will reueale him.* Thus then we see that Iesus Christ is that faithfull witnes, and Prince of Prophets, in whom the will of God, and all the counsels of his Father are reuealed vnto vs.

Verse 9, 10. The manner of *Iohns* calling to receiue this Prophesie, is set downe in these wordes: *I Iohn euen your brother and companion in tribulation and in the kingdome and patience of Iesus Christ, was in the Ile of Pathmos for the word of God, and for the witnessing of Iesus Christ: And I was rauished in the spirit on the Lordes day, and heard behind me a great voice, as it had beene of a trumpet, saying: I am Alpha and Omega, that first and that last, and that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, &c.*

Now out of these three verses fise things are to be obserued.

First, that Iohn is commaunded by the voice of Christ, which hee heard behinde him as loude as a Trumpet, to write and record the visions which hee saw,

law, and being so written and recorded, to comend them to all the Churches, for the common benifite and vse thereof. So that heerein Iohn doth nothing of himselfe, nothing of his own brain, but all things by speciall warrant and authority from Iesus Christ, that *Alpha* and *Omega*, which doth call him, and authorize him to this great businesse which now he is set about.

Secondly, *Iohns* rauishment in spirit, to the ende he might be made more capable of all these heauenly visions which were shewed vnto him.

Thirdly, his great humiliation, whereby also he was fitted to receiue and vnderstand these great mysteries. For *God will guide the meeke in iudgment, and teach the humble his waies; yea, his secrets are with them that feare him.* Therefore although *Iohn* was a great Apostle, and had scene wonderfull visions, yet hee is not thereby puffed vp with pride and conceit of himselfe, but in the greatest humiliation of his soule, calleth himselfe a *brother and companion of all the faithfull, but specially of such as patiently suffer for Iesus christ and his kingdome.* Psalme 25.

Fourthly, the time when *Iohn* was called, which was the Lordes day.

Fifthly, and lastly, the place where he was called, which was the Ile of *Pathmos*, as formerly hath been shewed.

The description of Christ, the person that calleth *Iohn* to his new office, is set downe in the next fise verses following, wherein the excellent glorie of Christes person is described. First, from the place where Christ did appeare vnto him. Secondly, from

the severall partes and members of his royall person.

Thirdly, from his provident care over his true ministers, and all his faithfull people.

Toucing the place where Christ in a vision did appeare to Iohn, he saith it was *in the midst of the seven Golden Candlestickes*. For saith he, *I turned back to see the voice that spake with me, and when I was turned, I saw seven Golden Candlestickes, and in the midst of the seven Candlesticks one like the Sonne of man &c.* The seven golden Candlesticks are interpreted by Christ himselfe, in the last verse of this Chapter, to be the seue Churches. The churches are said to be of gold, because Christ delighteth in them as much as we do in Gold; hee valueth euery true member thereof, as we do Gold: for euery beleener is al glorious within: euery true Christian is faire and beautifull: euery regenerate man is all as Gold, euen as most pure Gold.

Verse 12. 13

It is said afterward, that Christ walketh *in the midst of these seven Golden Candlestickes*: that is, hee is alwaies present with his Church, to feede it, gouerne it, defend it, and comfort it. The Prophet saith that Christ hath seven eyes which go through the whole world: whereby is signified his watchfull prouidence for his Church: for he is alwaies looking out for the good of it, to defend and protect it against all aduersarie power whatsoeuer. Which thing was figured in the Rammes skinnies, and Badgers skinnies, wherewithall the Arke was covered, to defend it against all vyolence of winde and weather. Euen so the mercifull protection of Christ,

Christ, is as it were the continuall couering of his Church.

As touching the parts and members of his royall person, he is described of his head and hayre, of his face, of his eies, of his voyce, of his feet, of his garments, and of his gyrdle.

As concerning his head and hayre, they are said to be as *white as wooll*, and *as snow*, which signifie his great wisdom & knowledge, to performe all things in his Church, for wisdom and knowledge for the most part doe accompany white heades, and gray haire.

His face shineth as the sunne in his strength. Which signifieth that Christ is the same to his Church, that the Sunne is to the world: For as the Sunne lighteth the whole world with his brightnesse, so Christ with the brightnesse of his face lighteneth his whole Church.

His eies are like a flame of fire: that is, exceeding bright, & piercing into all places, yea the very hartes of men, for nothing is hid from his sight, with whom we haue to do. He hath Eagles eies to foresee all dangers intended and plotted against his Church, that he may in due time preuent them.

His voice is compared *to the sound of many waters*, because it should sound throughout all the world by the preaching of the Gospell. *Waters* is expounded Chapter 17. verse 15. of multitudes, Nations, and tongues. Christs voice therefore is like many Waters, because his voyce should goe thorough many countries and kingdomes.

His feete are compared *to fine brasse*: to signifie
E 4 both

both the perfection of all his waies, & also his mightie power to tread downe all his enemies.

He is clothed with a garment downe to the ground, to signifie that he walketh as King and Priest in the midst of the seuen Golden Candlesticks. For Kings and Priests in old time did weare long garments, specially in the execution of their offices.

He is girded about the pappes with a golden girdle: for as Kings and Priestes did gird their garments close vnto them, least otherwise they might be hindred in the execution of their offices. So Christ girdeth himselfe close to his businesse: for he is no idle beholder of the state of his Church: but one that continually worketh out the good thereof.

Concerning his provident care ouer his faithfull Ministers, he is said to carry them in his right hand: *for he had in his right hand seuen stars:* that is, the Ministers of the Churches. As Christ saith; *the seuen starres are the Angels;* that is, the Ministers of the seuen Churches. Ministers are compared to Stars, because they should shine as bright Stars in this darke world, both by life and doctrine.

Christ is said to hold them in his right hand, because he alwaies defendeth them against the mallice and fury of the Worlde, which of all others is most outrageously bent against them, and their favorites. But let men take heed of ouer bold presuming to pull the starres out of Christs right hand, least they smart for it. The world is very busie this way, they thinke to wring them out of his handes; but alas! poore souls they are not able, he holdeth them too fast, who can pull them out of his right hand? If they continue bold

Verse 16.
Verse 20.

bold, and busie this way, they may hap at last take a Beare by the tooth, and peradventure pull an olde house vpon their heads. Another reason why Christ is said to hold the 7. starres in his right hand is, because he worketh by them, and their ministrie, as an Artificer with his tooles in his right hand. The things which Christ hath doone by these instrumentes are glorious and admirable. For by the ministry of the Gospell he hath conuerted many sinners, and saued many soules, then the which nothing can bee more honorable and wonderfull: and therefore the word of God which is the Ministers weapon, is compared to a sharp two edged sword, *which came out of Christs mouth.* Now vnto all this may be added that Christ saith; *he was dead, but now aliue,* because he died, and rose againe And also that he saith; *He had the keyes of Hell and Death:* that is, authority and power ouer Hell and damnation. For he hath absolute power to open and shut, binde and loose; and therefore it is written, *Hee hath the key of Dauid, which openeth, and no man shutteth, and shutteth, and no man openeth.* All this setteth forth the great power & glory of Christs person, and all aymeth at this marke and end, to commend vnto vs the authority of this booke, because it cometh from a person of so great dignity & excellency. Last of all, it remaineth to shew how John was affected with this vision, wherein Christ did so gloriously appeare vnto him: for he saith; *When I sawe him I fell as his feete as dead.* Wherein he sheweth how greatly hee was amazed and daunted with the sight of Christs most glorious personage. He was stricken with such an astonishment & feare, that there

was alwaies no life, or spirit left in him, and all this was to humble him euen to the ground, in as much as by it, he findeth his owne weaknesse and imperfection, not capable of such a sight, so farre as to endure it. It was no doubt profitable, or rather necessary, that this holy Seruant of God, should thus bee humbled and made fitte to receive this Revelation, with the greater reuerence from his great Lord and Maister. And also it maketh much for our profit, as appeareth, in that euery part of this vision is rehearsed in the Epistles to the Churches. But to conclude, *John* being thus humbled and cast down in himselfe, is comforted and raised vppe by Christ, *who laid his right hand vpon him, and willed him to feare nothing.* For saith he: *I am the first and the last, and am alieue, but I was dead, behold I am alieue for euermore.* In which words he doth greatly cheate vp *Iohns* hart, and telleth him plainly, that this might and terror of his person is bent onely against the wicked enemies of his church, nothing at al against the friendes thereof: but contrariwise, that all this power and glory, might, and maiestie, is wholly and altogether for the good of his Church. Wherein we may all clearely see and know to our great comfort, that the same arme of God which casteth down the wicked, rayseth vppe the godly: the same power which woundeth them, healeth vs. the same hand which destroyeth them, saueti vs: the same might and maiesty which hurterh them, helpeth vs. For whatsoeuer is in God, is wholly for his, and wholly against those that are none of his. And thus much concerning the first Chapter.

Chap.

CHAP. II. and III.

IHaue thought good to handle these two chapters together, and in a generall and compendious manner to set downe the most speciall matters contained in them both: not meaning to insist vpon euery particular, both because these two chapters are plaine, and easie to vnderstand, and also because they haue bin sufficiently beaten vppon by many. These two chapters doo generally containe seuen Epistles, written to the seuen Churches of Asia: wherein the present estate of the Churches of Asia is very liuely described, and in them the estate of all other Churches then militant vpon the face of the earth. Euery one of these seuen Epistles containeth foure things:

- { First, an *Exordium* or entrance into the matter.
- { Secondly, a generall proposition.
- { Thirdly, a narration.
- { Lastly, a conclusion.

The *Exordium* or entrance of euery Epistle containeth two things; namely, the person to whom the Epistle is written, and the person from whom the Epistle is written.

The proposition is one & the same in all these Epistles contained in these words: *I know thy workes.*

The narration containeth the matter of each Epistle, & consisteth of commendations and discommendations; of admonitions, reprehensions, threats, and promises.

The conclusion of euery Epistle, is one and the same, in these words. *Let him that hath an eare, heare what the spirit saith to the Churches.*

First concerning the person to whom these Epistles

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stles are sent, he is named in the beginning of euery Epistle; *To be the angel of such & such a church.* By this word Angell, he meaneth not the inuincible Spirits which we call the Angell of heauen; for the things attributed to these angels, can in no wise agree to the inuincible spirits, as to be Angels of seueral churches: to be neither hot nor cold, to leaue their first loue, to repent and amend, & sundry such like attributs thoroughout all these Epistles. But by the word Angel, he meaneth the Minister or Pastor of euery Church: which therefore is called an Angel, because he is the Minister of God, as the word signifieth: As also because euery faithful Minister ought to be receiued & regarded as an angel of god, as the apostle witnesseth of the Galathians, that *they receiued him as an Angel of God, yea as christ Iesus.* And he giueth many admonitions in his Epistles to this effect: for he wold haue all faithfull and painful Ministers to be greatly reuerenced & had in double honor: to be acknowledged and had in singular loue for their workes sake: to be cared for, to be made much of, and to want nothing. For indeed a good Minister is a Jewell of price. A good minister is as a friend in court, which we say is better then penny in purse. A good minister is like a candle, which spendeth it selfe to giue light to others. A good minister is like a cock, which by the claping of his wings awaketh him selfe, and by his crowing awaketh others. For a good minister by his priuate studies, prayers, and meditations, awaketh him selfe, ^{2 Cor. 8, 23} and by his publike preaching awaketh others. The scripture affirmeth a good Minister to be the very glory of Christ And againe, that a good Minister is

a singular blessing of God. For the Lord him selfe saith; *I will take you one of a citty, and two of a tribe, & will bring you to Zion: and I wil giue you Pastors according to my hart, which shal feed you with knowledge & vnderstanding.* Now then, if a good Minister be so great a blessing of God, and so pearcesse a pearle; how great is the sin of those which contemne them; and tread their Ministry vnder foote, as vile and nothing worth. Our Lord Iesus saith of al such: *He that despiseth you, despiseth me.* Let those scoffers and scorn-ers therefore take heed how they despise Christ, for assuredly he will not long put it vp at their handes. 1er. 3. 14.

If any man demaund a reason why all these Epistles are specially sent and directed to the Angels or Pastors of the Churches, seeing Iohn before, chap. x. verse 11, is commanded to write them to the Churches of Asia. I answer, that he writing to the pastors, excludeth not the Churches, but in them, or vnder them, he writeth to the whole Churches, as it plainly appeareth in the conclusion of euery Epistle, where he saith: *Let him that hath an eare, heare what the spirit saith to the Churches.* Then that which is spoken to the Angell of the Church, is spoken to the church. The reason why the speech is specially directed to the Pastor of euery Church, is, because the good or bad estate of the Church, for the most part, dependeth vpon the Minister. For commonly we see it commeth to passe; Such a Pastour, such people: Such a shepheard, such sheepe: Such a builder, such building: Such a husbandman, such husbandry. And as the Prophet saith: *Like Priest, like people.* For wee may obserue in all these Epistles, that where the mi-

nister is commended, the people are commended; and where the Minister is discommended, the people are discommended also. So that they stand and fall, sink and swim together. As concerning the person from whom these Epistles are sent, it is Iesus Christ, who is very gloriously described of his diuerse qualities in the entrance of euery one of these epistles. First in the Epistle to the church of Ephesus, it is said: *These things saith he that holdeth the seven stars in his right hand, & which walketh in the midst of the 7. Candlesticks.* Secondly, in the Epistle to the church of Smyrna: *These things saith he that is first and last, which was dead, & is aliuē.* Thirdly to the church of Pergamus: *Thus saith he which hath the sharpe sword with two edges.* Fourthly, to Thyatira: *These things saith the Son of God, who hath eies like a flame of fire, and his feet like fine brasse.* Fifthly, to the church of Sardis: *These things saith he that hath the 7. spirits of God, & 7. stars.* Sixthly, to the Church of Philadelphia, it is thus saide of christ: *These things saith he that is holy and true, which hath the key of David, which openeth and no man shutteth, and shutteth, and no man openeth.* Lastly, to Laodicea it is thus said: *These things saith Amen, the faithfull and true witnesse, the beginning of the creatures.* Now then we doo plainly see how gloriously Iesus Christ is described of his seuerall properties in euery one of these Epistles, and what honorable and magnificent titles are giuen vnto him: and al to this end, to moue attention, and to worke in vs a reuerence of so great a personage, that wee might more seriously regard, & deeply ponder the things which proceed from so great a maiesty. For we see & know by

by cōmon experiēce, that almost euery mans words are heeded and regarded according to the opinion and reuerence which is hadde of his person. Syth then that euery one of these Epistles is fronted with this great authority: *Thus saith the son of God: Thus saith Christ: Thus saith Alpha & Omega;* therefore we ought to giue diligent heed to the things herein contained: So likewise we read in the Epistle to the Hebrewes, that after the holy Ghost had very notably described the person of christ, and extolled him far aboue the Angels & all other creatures, he giueth the vse of it in the beginning of the second chap. saying: *Therefore we ought to giue more diligent heede to his doctrine.* And thus much concerning the Exordium or entrance of these 7. Epistles, touching the person to whom, and the person from whom these Epistles are sent. Now it followeth to speak a word or two of the general proposition contained in these words; *I know thy works.* We read in al these epistles, how the son of God praise some of the churches; & dispraise others: commend some of the Pastors, and discommend others. Now he that will praise or dispraise, must specially looke to this, that he be vpon a good ground: and therefore Iesus Christ before he enters into any praysing or dispraising, commending, or reprouing, doth first protest that hee knoweth their works, & is priuie to all their particular actions, yea, their very thoughts, and therefore cannot erre or be deceiued in his censures. True it is indeede, that men may erre in their opinions & censures of others, because they know not mens hatts, & with what affections things are carried, Men I say, may praise or dis-

praise too much or too little. But Iesus Christ whose eyes are as a flame of fire, and which searcheth the raines, cannot faile one iot, nor erre a haire breadth, as we say, either in commending or discommending, and therefore he stoppeth their mouthes at the first dash, so as they can haue nothing to reply, when he saith: *I know thy works*, I know wel enough what thou art, & what thou hast bin; I am not deceiued in thee; I know thy sitting down & rising vp, & am accustomed to al thy waies; And this briefly of the proposition. The narration (as is aforesaid) containeth the matter of the Epistles, consisting of praises & dispraises, admonitions, reprehensions, threats, and promises. Touching the first, we find that some Churches are wholly commended, others wholly discommended: others partly commended, partly discommended. As for example, the Pastor & people of *Smyrna* & *Philadelphia*, are generally comended for all things, and discommended for nothing; there is no fault found with them; that is, no grosse fault, as in others: for they were not without common corruptions & infirmities. The Minister of *Smyrna* was a very rare & excellent man, although a poor man to the world.

Apoc. 2, 9. *ward*. For Christ saith thus vnto him: *I know thy poverty; but thou art rich*; that is, rich in grace, and the manifold giftes of the spirit. Thou hast done great service to the Church. Thou hast imployed thy gifts to the good of many. Thou takest great pains in thy ministry, & art greatly blessed in thy labors: for thou hast an excellent flocke, a notable good people, and therefore I cannot but greatly commend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man.

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For although his giftes were not so great as some others, yet was he very painefull and faithfull in a litle: of whom it is said, *Thou hast a little strength, and hast kept my word, and hast not denied my name*: that is, thou art very constant in the profession and practise of Christian religion. And thereupon Christ promisseth to blesse his labors. For saith he: *I wil make them of the sinagog of Sathan which call themselves Iews, & are not, but do lye: Behold I say, I will make them that they shall come and worship before thy feet, & shall know that I haue loued thee*. Heere we do plainly see how Christ promisseth to blesse this mans ministry, for his painefulnesse and diligence, although he was not of the greatest gifts. For men of greatest gifts are not alwaies most blessed in their labors. For God doth comonly worke the greatest things by weak means; that all glory might redound vnto him, and no flesh might boast in his sight. For otherwise, if me of greatest giftes should alwaies bee most blessed in their labors, & win most soules vnto God, then we would be ready to ascribe that to men, & their gifts, which is proper vnto God, & so this praise and glory shold be somewhat eclipsed. Thus we see what excellent men the Ministers of *Smyrna* & *Philadelphia* wer, & what excellent people they had in their charges. But on the contrary, the Pastor and the people of *Sardis* and *Laodicea*, are discommended for all things, and commended for nothing. Indeede the Minister of *Sardis* had a great name for learning & other good gifts, but he was grown very idle and negligent, and did litle good with his gifts. Of whom it is said: *Thou hast a name that thou livest, but thou art dead*. That is,

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there was no spirit in him, no life of grace, his gifts waxed rustie for want of vse: he was fallen asleepe: he was fallen away from the grace of God: he was nothing the man which he had bin. Therefore hee is admonished to awake and strengthen the things which remaine, which were ready to die.

The Minister of *Laodicea*, & the people also, were grown luke-warme, neither hot nor cold; they were become carelesse & secure, not caring greatly which end went forward in Gods matters, so they might enjoy the present profits and pleasures of this life.

Concerning the Pastors and people of *Ephesus*, *Pergamus*, and *Thyatira*, they are partly commended, and partly discommended. These three were reasonable good Ministers, & had many good parts in the, and tooke paines in their charges, although there be some faults found with them. For the Minister of *Ephesus* is commended for fixe things: for labour, for patience, for zeale, for wisdom, for sincerity, & for courage: but discommended for leauing his first loue; that is, for revolting, or somewhat going back, or rather indeed, for cooling in the loue & zeale of God. The Minister of *Pergamus*, & people also, are greatly commended for their constant profession of the truth in the midst of manifold troubles, & the very heate of persecution. For the rage of the enemies grew so fierce against the profession and professors of the Gospel, that *Antipas* the Pastor of *Pergamus* (as some suppose) was put to death. For Christ saith thus of this church: *Thou dwellest wher Sathas throne is, and yet thou keepest my name, and hast not denied my faith, euen in those daies when Antipas my faithfull*
Martyr

Apoc. 2. 3

Martyr was slaine among you, where Sathan dwelleth.

But yet notwithstanding this church is found fault withal for some few things, that is, two grosse faults: the one for suffering the doctrine of *Balaam* to be broched there by the instruments of Sathan: the other, that they maintained the doctrine of the *Nicolitans*. The doctrine of *Balaam* did uphold the lawfulness of eating things sacrificed to Idols, & of committing fornication, for he taught *Balac* the King of *Moab*, thus to put a stumbling block before the children of *Israel*. The doctrine of the *Nicolitans* did uphold the common vse of women, that is, that Women might be made comon. These two most grosse and absurd doctrines, were suffered and maintained in the church of *Pergamus*. As concerning the church of *Thyatira*, they are greatly commended for the loue & seruice to the church, for their faith, patience, and manifold works, and especially for their constant proceeding in religion and Godlinesse, and that with increase. For of this church it is said: *I knowe thy loue and seruice, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.* But this Church is discommended for suffering the wicked woman *Iezabel*, (that is, a false Prophetesse, which was craftily crept into this church) to teach & seduce the people of God in that congregation, teaching the same false doctrine that *Balaam* did at *Pergamus*: which was, that it was lawful to commit fornication, & to eat meats sacrificed vnto Idols. Hitherto concerning the prayes and dispraises of the churches. Now followeth to speake of the admonitions.

Apoc. 2. 14.

Apoc. 2. 29

Apoc. 2
verse. 14.

First the church of *Ephesus* hauing fallen from their first loue, is admonished to remember from whence they were fallē, to repent, & to do their first works. Also the Church of *Smyrna* is admonished and exhorted to stand fast in the midst of those persecutions and troubles, which should bee raised vp against it, by the Emperor *Traianus*, and continue for the space of ten years. They are therefore exhorted and encouraged by our lord Iesus, not to feare the things which they should suffer: for although the Diuell and his Instruments should haue scope to persecute and imprison them for ten daies, that is ten years, according to propheticall account; yet if they did continue faithful to the death, they should haue the crown of life. The church of *Pergamus* suffering and maintaining the doctrine of *Balaam*, and the *Nicolaitanes*, is admonished to repent & amend. The Church of *Thyatira*, which suffered the false doctrine of *Iezabel*, is admonished to looke to her selfe, and to hold fast the truth of Religion. *Sardis* being dull and dead, is admonished to awake, & strengthen the things which remaine that were ready to die. *Philadelphia* is admonished to hold that which they hadde, that no Man take their crowne. *Laodicea* being neither hotte nor cold, but luke-warme, is admonished to bee zealous and amend. And although they thought their state good enough, being puffed vp with conceitednesse, yet are they charged to be poore, naked, and blind, and therupon counselled & admonished to buy spirituall gold, that they may be rich: and spirituall garments to hide their nakednesse, and spirituall eye-salue, to annoint their eyes that they may see.

Concerning reprehensions, *Ephesus* is reprovved for going backward. *Pergamus* and *Thyatira* for suffering and maintaining corrupt doctrine, as formerly hath bin shewed. *Sardis* for dulnesse, deafenesse, and vnfound: esse in their manner of worshipping God. *Laodicea* for lukewarmnesse and conceitednesse.

Touching threats, *Ephesus* is threatned, that except they repent and do their first workes, their Candlestick should be remoued out of his place; that is, the church should be translated to some other place, but not destroyed: For god doth remoue, but not destroy his Candlesticks. *Pergamus* is threatned, that vnlesse they did speedily repent, Iesus Christ would come shortly and fight against them with the sword of his mouth. *Thyatira* is threatned, that except they repent them of their workes, they should be cast into a bed of affliction, & all their fauorites should be slain with death. *Sardis* is threatned, that if they did not watch and awake, Christ would come suddainely vpon them as a Theefe, and they should not know what houre he would come.

Concerning promises, they be very great & large for euerlasting ioy, and the very fulnesse of glory is promised to all that fight the good fight of faith, and ouercome in the spirituall battell against the flesh, the world, and the Diuell. *Ephesus* is promised, that if they fight it out couragiously and constantly to the end, they should eate of the Tree of life, which is in the midst of the paradise of God.

Smyrna is promised in like case, that they should not be hurt of the second death. *Pergamus* likewise is promised to eate of the *Manna* that is hid, and to

haue the white stone of victory giuen them. *Thyatira* is promised to haue power giuen them to rule ouer Nations, & to be lightned with heauenly brightnes, like the morning stars. *Sardis* is promised to be clothed with white aray; that is, with heauenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promised to haue a pillar made in the Temple of God; that is, a firme and vnmoueable place of eternall glory. *Laodicea* is promised to sup with Christ, and to sit with him vpon his throne for euermore. Thus we see what great and precious promises are made to all Churches that fight and ouercome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seuen churches. Wherin they are exhorted, that such as haue eares to heare, should heare, ponder, and consider all the foresaid praises and perpraises, admonitions, reprehensions, threats, & promises. And it is therefore said, such as haue eares, because there are very few to bee found that haue circumcised and sanctified eares, to heare and vnderstand heauely things. This is proper to the elect, this is but, to whom it is giuen. And thus briefly and generally we see what was the present state of euery one of the Churches of Asia, vnto which this Prophesie was to be sent: so that by them we may see in what estate the vniuersal church militant was at that time. For as some of these seuen as yet stood firme, and others had much declined, so was it with all other churches.

Hitherto concerning the first vision, containing generally the inscription of this book: Iohns salutation

tion to the Churches: Iohns new calling: The excellency of Christ which called him: And the present estate of the Church. Now we are to proceed to the second vision, contained in the next 8. Chapters to the 12. wherein is shewed, what should be the future estate of the Church in all ages, euen vnto the end of the world.

CHAP. III.

THe principal things contained in this 4. chapter, is a description of the person of god, the Author of this booke, who is most gloriously described of that excellent glory that is in himselfe, & of his royal throne which he sitteth vpon, and of his goodly retinue, and troupes of Saints and Angels attending about his most glorious throne. Whereunto is added the diuerse qualities, both of Angels and Saints, both in themselves and their owne natures: as also in their maner of praising and worshipping of God. This is the generall summe and sense of this chapter.

But for the better clearing and more full opening of it, I will come to the words of the text, and open them as they lie in order.

After this I looked, & behold a door was open in heauē, verse. 1
and the first voice which I heard, was as it were of a trumpet, talking with me, saying: Come vp hither, and I will shew thee the things which must be doone hereafter.

These words (*After this*) haue relation to the first vision spoken of before, as if hee should say, after I had receiued the former vision, concerning the present

sent estate of the Church, now I had another vision concerning the future estate thereof, and therefore he saith, *a dore was open in heauen*, that he might come in and see all these things which shoulde be reuealed to him. For the opening of the door in heauē doth here signifie the vnlocking of heauenly things vnto *John*, or his entrance into them: for so the word *doore* is taken. 2. *Cor.* 3, 12. *Apoc.* 3, 8. After the opening of the dore, he is called vp with a loud voice, like a trumpet, saying: *Come up hether*: for although the doore was opened, yet durst he not enter in till he was called & commanded to com in. For in these cases he doth not presume in any thing as of himselfe, without speciall warrant and direction: As the scripture saith: *No mā taketh this honor vnto himselfe, but he that is called of God, as was Aaron*. The voice that calleth him, is like a Trumpet that is loud & shrill, that he might be stirred vp more dilligently to attende vnto the contemplation of these great secrets which should be reuealed vnto him. This voice commandeth him to come vp hither: which sheweth that *John* was rapte vp in the spirit vnto the heauens. to see this vision. This voice promisseth *to shew him things which must be done hereafter*: that is, that he should be made acquainted with the future estate of the Church, as already hee was with the present estate thereof.

And immediately I was rauished in the spirite, and beholds a Throne was set in heauen, and one sate vpon the Throne.

Vpon this suddaine and extraordinary calling by so heauenly and loude a voyce, *John* was forthwith rauished in spirit. For as the Prophet *Ezechiell* was by

Heb. 5, 4.

verse. 2

by the spirit in the visions of god, carried from *Cbaldea* to *Ierusalem*: So this holy Apostle is carried by the spirit in the Visions of God into heauen, and by the same spirit is made fitte and capable of all these heauenly Visions which should be shewed him. So that in all this we doo plainly and clearely see, that *John* hath as it were a further calling & admittance from heauen, to behold and see these wonderfull secrets which now are to be imparted vnto him.

Behold a Throne, &c. Here beginneth the description of the most high and glorious maiesty of God, who is described after the manner of Earthly Kings and Iudges sitting vpon their Thrones and iudgement seats. For he is King of *Zion*, and Iudge of all the world.

Verse 2

And he that sate, was to looke vpon like vnto a Iasper stone, and a Sardine, and there was a Raine-bowe round about the Throne like an Emeraud.

Verse 3

God for his admirable glory and beauty, is heere compared to two most precious stones. The one which is the Iasper, being of a perfect greene colour, as Philosophers write: the other, which is the Sardine, being of a most bright red colour. Nothing can sufficiently resemble the glory of God, being infinite. But these thinges, being the most precious vnder the Sunne, do after a sort shadow it vnto vs.

There was a Raine-bow round about the Throne, which may signifie, that Gods Throne in glory and beautie doth farre excell all other Thrones of mort-

H

call

tall Princes; yea, euen that of *Salomon*, which was of most pure Iuory: or rather it may signifie, that although God in himselfe is most glorious & admirable, yet he keepeth promise and couenant with the sons of men: For the Rain-bow was a sign of his couenant, as appeareth *Gen. 9.* and assuredly God will be mindfull of his couenant to a thousand generations. This Rain-bow is said to be like an Emeratid; which is alwaies of a fresh Greene colour, signifying that Gods couenant of grace & mercy towards his Church, is alwaies fresh & Greene, and his goodnes towards his people perpetuall and vchangeable.

verse 4.

Moreover, God is described of his glorious retinue, & heavenly company about him. For it is said: *Rōūd about the throne were 24. seats, and upon the seats 24. Elders:* Which signifie the whole church; both militant & triumphant, both of Iewes and gentiles, and are therefore called 24. because the Church of the Iewes grew out of the 12. Patriarches: & the church of the gentiles out of the 12. apostles. And as the glory and pompe of morrall Kinges is set out by their troupes and trains of nobles, and other excellent personages: So the glory of God (which in it selfe can receiue no increase) is to our capacitie commended and set forth by his goodly companies of Saints and Angels. These 24. Elders are clothed in white rayment, which signifieth their righteousness, as it is expounded, chap. 9, ver. 8. *not inherent, but imputatiue:* For they hauing no righteousness of their owne; Christs righteousness is imputed vnto them through faith; & through faith is made theirs: For *Abraham beleaued, & it was imputed vnto him for righteousness.*

These

These 24. Elders had on their heads crowns of gold, which signifie their victories ouer the world: for all the elect ouercome the world through faith, as *S. Iohn* teacheth; and not the world only, but euen the flesh and the Diuell also: And therefore the crowne and garland of victory belongeth vnto them as most valiant conquerors.

Moreover it is said, that *out of the throne proceed* *Verse 5*
lightnings, & thunderings, and voyces, which signifie his terror and fearefull power, in the preaching of the Law: for the preaching of the Law, is as it were a voice of lightning and thundring. The powerfull preaching of the law, is the very thundering of hell, and lightning of the wrath of God vpon all impenitent sinners: and therefore at the deliuey of the law, there were lightnings and thunderings, and mount *Sinay* it selfe did tremble and shake.

Further it is said, *there were 7. lamps of fire burning before the throne, which are the 7. spirits of God.* These seuen lampes which are interpreted to bee the seuen spirits of God, do signifie the preaching of the Gospell, and the manifold graces and giftes of the spirit; which are giuen to the Church by the meanes thereof. For the Gospell giueth a chearefull and comfortable light, being the ministry of the spirit, as the Apostle saith, & therefore is resembled by 7. lampes. So then from the throne, that is, from the presence of God, proceedeth both law and Gospell, and the ministry of them both for the sauing of soules. And all this maketh much for the setting forth of Gods glory and maiesty, being the marke here aimed at. *And before the throne, there was a Sea of glasse, like vnto Chrissall.* *Verse 6*

H 2

This

This Sea of Glasse is the world, which is fitly compared to a Sea, because it is full of stormes, tempests, and waues, that are continually rayed vp in it. It is full of Rocks, vpon which many dath, and makeshipwracke. It is compared to a Sea of Glasse, for the brittlenesse, changes, and vncertaintie of all thinges in the world. It is said to be before the Throne like Christall, because the all-seeing God doth as clearly behold from his Throne all the thoughtes, wordes, and works of the sons of men, and all other particular actions of all his creatures vnder the Sun, as wee behold our face in a Christall. For *all thinges are naked, and as it were laid out in an anotomy vnto his eyes, with whom we haue too.*

verse 6,

Moreover it is said, that *in the midst of the throne, and round about the throne, were foure Beastes, full of eyes before and behinde.* These foure Beastes do signifie the Angels of heauen, the inuisible and elect Angels, as it is expounded, *Ezech. 10, verse 20.* where the Prophet in a vision seeth foure beastes, as it were bearing vp and drawing Gods Chariot of triumph. And at the 20. verse he saith expressly, that he at last vnderstood they were the Cherubins. The first and tenth Chapter of *Ezechiell* being thoroughly looked into do make this plaine. The reason why the Angels are called by the name of Beastes, is, because in the next verse they are compared to beasts, for their qualities of certaine beasts. They are named foure in number, being otherwise innumerable, because they are likened to foure seuerall beasts.

The Angels are saide to haue eyes before and behind, for their great vigilancie ouer the Church, and euery

euery member thereof, and because they are endued with knowledge of things past and things to come: and last of all, because they see and discern almost all actions vnder the Sunne, vpward and downeward, backward and forward.

And the first beast was like a Lyon, the second like a Calfe, &c. Verse 7

Here the Angels are compared to foure seuerall beasts: to a Lyon for strength & courage: to a calfe or an Oxe, for seruice and vse: to a Beast hauing the face of a man, for wisdom: to an Eagle, for swiftnesse and readinesse to execute the will of God. And moreover, because the Eagles soare aloft, and flie a very high pitch, we are giuen to vnderstand, that the heauenly spirits are much in celestiall contemplation, and do receiue the knowledge of hid secrets and counsels, for they are much aloft about the throne of God, and many high and deep secrets are opened vnto them.

And the foure beasts, had each of them sixe wings about him, and they were full of eyes within, &c. Verse 8

This maketh it very plaine, that by these Beasts are vnderstood the sixe Angels, because he ascribeth vnto euery one of them sixe wings a peece. For the Angels are described with winges, both in the first and tenth of *Ezechiell* before mentioned: and also in the sixt chapter of the prophesie of *Isaias*, where the Seraphins are said to haue sixe winges a peece: two to couer their faces: two to couer their feete: and two to flye withall; because they haue two winges to co-

uer their faces withall, because they are not able to endure the vnconceivable brightnesse and glory of God, for he dwelleth in vnapprochable light. They haue two wings to couer their feet withall, because mortall men are not able to look vpon the brightnes that is in heauen. For we read that many haue been astonished & dazeled with the glory and brightnesse of Angels, so glorious creatures are they. They haue two wings to fly withall, to note the prompt obedience and readinesse to execute the commandements of God, as formerly was shewed. Moreouer, the angels are said to haue wings & to flye swiftly: because God by them doth speedily dispatch many purposes, actions and seruices, here below: and for this cause the Scripture affirmeth, *that he rideth vpon the Cherubins: that he dwelleth betwene the Cherubins: & that he maketh the clouds his chariots, and walketh vpon the wings of the winde.* For as earthly Kings are in their progresses carried in their most sumptuous coaches, drawne by the most excellent Coach-horses, to dispatch great businesses, and many waighy affaires within their dominions: so the Visions in Ezechiell doo shewe that the immortall King is carried most swiftly in his Chariot of triumphe, drawne by the Cherubins, as it were by beasts, to direct and ouer- rule all actions vnder the Sunne. Moreouer, these Angels are saide to be full of eyes within, to note not onely their fulnesse of knowledge, but also their inward sight into all heauenly things; yea, euen such as are most secrete and hid: for they are of all other creatures most inward with God. None of his Children know so much of his counsell as they.

Further

Furthermore, the Angels are here said to praise Verse 8
God *unceasingly, day and night, saying: holy, holy, holy, Lord God almighty, which was, which is, & which is to come.* Where we may clearly see, that the Angels praise and worship God in a burning zeale without wearinesse. For they are not as men, which through their great corruption, are full of dulnesse and wearines in Gods worship; but they do alwaies serue him with insatigable desires, & therefore are called Seraphins, because they burn in the zeale of God, & Cherubins, because their delight is to approach neere vnto him, & to be alwaies about his throne; yea, euen in his chamber of presence. They do double and treble this word (*holy*) & warble much vpon it, because they know full well, that he is righteous in all his waies, & holy in all his works; and that all his proceedings and iudgments, are euen then waighed in the ballance of iustice & equiry, when to mans sence, and the iudgement of reason, they seem nothing lesse. For his iudgments are as a great depth, which mans reason cannot sound. Further, we see that *when these beasts, that is, the Angels, gave glory and honor, & thanks to God, &c. the 24. Elders also fel down before him, & worshipped him that liueth for euermore.* Where we may see, that both Saints and Angels doo ioyntly praise and magnifie GOD; and him alone, *Euen that God that liueth for euermore, euen that God which was, which is, and which is to come;* that is, the eternall and euertlasting God. For the Scripture saith: *Praise him o yee Saints, & praise him o yee Angels that excel in strength. And the 24. Elders cast their crowns before the throne, saying: Thou art worthy o Lord, to receiue glory and ho-*

nor, &c. Wherein we see, that all the elect doo empty themselves of all worthinesse, to haue any glory, acknowledging that their crownes of glorie are Gods free gift, and that the praise thereof belongeth only to him, and nothing to themselves. And this in very deede is the right manner of worshipping GOD, frankly to ascribe all glory to him, and all shame to our selues, to giue all to him to whom al is due, and nothing to our selues, which haue nothing; for nothing can be giuen or taken out of nothing.

Now then, to conclude and winde vp this fourth chapter, we do clearely see the summe & drift of all is, that Heauen doore was opened vnto Iohn, and that he was let in, and called vp into the Chamber of presence by a very loud voice, there to take notice of the future estate of the Church: and that the person which thus called him vp, was the very immortal God himselfe, who is so gloriously described of his throne, his troupes and traines of Saints and Angels, as we haue heard. And all this is to commend and set forth the authority of this booke, whose Author is so excellent, yea, super-excellent.

CHAP. V.

AFTER this Vision containing the glorie of the diuine Maiestie was shewed vnto Iohn, that hee might know from what Fountaine this Prophecie was deriued, now in this fift Chapter is taught and shewed by vwhat means, and by whose meditation, the knowledge of such hidden mysteries were reuealed vnto the church, namely, by the meanes and medi-

mediation of Iesus Christ, in whom only the counsels and secrets of God the Father are opened, and made known vnto men. For he is the great Prophet and Doctour of the Church, which is come downe from the bosome of his Father, and *hath made known vnto vs whatsoeuer he hath receiued of his father, as he himselfe testifieth.* And the Church is commanded by a voice from heauen to heare him, and him alone.

This fift Chapter containeth three things generally. First a description of the booke, which was in the right hand of God. Ver. 1, 2, 3.

Secondly, a description of Iesus Christ, which receiueth it at the hand of his Father, and openeth it.

Thirdly, a description of those most glorious praises which are giuen to Christ by the Angels, Saints, and all the creatures in heauen and earth.

*I saw in the right hand of him that sat vpon the throne, Verse 1
a booke written within, and on the backe side sealed
with seuen scales.*

By this booke here mentioned, is meant this present book of the Apocalyps, or Reuelation; as it shall plainly appeare in the next chapter, when we come to the opening of the seuen scales thereof. For the things which fall out vpon the opening of the seuerall scales, do plainly declare, that all is meant of the particular matters contained in this present booke.

This booke is said to be in the right hand of him that sitteth vpon the throne, because all the secrets reuealed in it, come from the counsell and decree of the most high God, and are ordered by his meere direction and prouidence.

It is called a written booke, to shew that the things contained in it, are so firmly decreed in the counsell of God, that none of them shall faile, but come to passe, and be fulfilled in their season. They are such as we may write of, as we use to say: and therefore for the certainty of them, they are heere said to bee written in a booke.

This booke is said to be written within and without, for the multitude and variety of matters contained in it. For there were both many & great things which should fall out in the world from the time that John receiued this Prophecie, vnto the ende of the world.

This booke is sealed with seuen scales, that is to say, perfectly sealed, because the things contained heerein, are counsels and secrets, onely knowne to God, till it pleased him to reueale the to his Church by his son. The elect Angels knew nothing of the things written in this booke, before the scales were opened.

verse 2.

And I saw a stronge Angell, which proclaimed with a loude voice; Who is worthy to open the booke, and to loose the scales thereof?

Here is proclamation made to all creatures, that if there were any manner of persons in Heauen or earth; among men or Angels, that would take vpon them to open and expound this booke, that they should come forth and shew themselves, and be very willingly and gladly heard. But alas, the next verse doth shew, that none in heauen or earth was able to open the booke and expound it, whereupon John wept very much, because no man was found worthy to open and interpret this booke.

The

The cause of Iohns weeping and lamenting, was for feare the Church should be depriued of such profitable and excellent things as he knew were contained in this booke. Such was his loue to the Church: such was his zeale and care for the people of GOD. An example worthy of al imitation, to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papists and Antists are of a contrary mind, for they reioyce in the concealing and keeping close of the scriptures, & are much greeued with the opening and reuealing thereof; because thereby their hypocritise and villany is detected and discarded.

Vpon this one of the Elders said vnto Iohn: Weepe not, verse 3.

Behold, the Lyon which is of the Tribe of Iudah, the route of David, hath obtained to open the booke, and to lose the scales thereof.

Here we see how Iohn is comforted and cheared vp by one of the Elders, being now very pensive & sad, and is willed to pluck vp a good heart, and to be of good cheare, for hee could tell him good newes: to wit, of one that could open & expound this booke, and all the secrets in it, and that is Iesus Christ, the great reuealer of secrets, and onely expounder of all riddles, and hidden mysteries, as before hath beene spoken.

Iesus Christ is here said to be of the Tribe of Iudah, because he is lineally descended of that Tribe, according to the flesh, and his humane nature.

He is compared to a Lyon, by allusion vnto Iacobs words in his last will and testament, concerning Iudah, namely, that hee should couch as a Lyon, and as a Lyonesse.

I 2

Lyonesse.

Lionesse, & none should stir him. He is fitly compared to a lion, for his great & admirable power & strength, for he reigneth and must raigne ouer all his enemies, and in the midst of all his enemies, yea, till he hath troade all his enemies vnder his feet. He is called the *roote of Dauid*, both here, and also in the 22. Chapter of this booke, verse 16. because he sprunge out of *Dauid*, the son of *Ischai*, as a branch out of his root, as the Prophet did foretell, that *Aron should come forth of the stocke of Ischai, and a graft should grow out of his roots.* And the Apostle saith, that *Christ was made of the seed of Dauid, according to the flesh.*

verse 6.

Then saith Iohn, I beheld, and loe, in the midst of the throne, and of the foure beasts, and of the elders, stood a Lamb, as though he had bin killed, which had seuen hornes, and seuen eyes, which are the seuen spirits of God sent into all the world.

Here Iohn taketh a view and sight of Iesus Christ, from the very midst of the throne, & of the foure beasts and the Elders. Christ doth not appear about the throne, as do the Saints and Angels, which are but ministers and ministring spirits: but in the very midst of the throne, and the foure beastes, &c. because he is God euertlasting, coequall and coeternall with the Father, in whom (as the Apostle saith) dwelleth all the fulnesse of the Godhead, bodily or essentially. And heere afterward the same worshippe and honour is ascribed vnto him both by the Saints and Angells, which before is ascribed vnto GOD the Father.

Christ is here compared to a Lamb, for his innocency; for the scripture saith: *He was as a sheep dumb before*

before his shearer. He is the Lamb of God that taketh away the sins of the world. He is the Lamb slain from the beginning of the world: He is compared to a Lyon, for his great & incomparable strength in conquering Hell, Death, and damnation, and all infernal power. And to a Lamb, because hee hath dispatched all this vpon the Crosse, by the sacrifice of himselfe once offered: for hee neuer did more liuely shew forth his Lyon-like power, then when hee was as a Lambe slaine and sacrificed vpon the Crosse.

This Lambe Christ, is heere saide to haue *seuen hornes*, which signifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed speech of horne is vually so taken in all the scriptures. This Lambe also is said to haue *seuen eyes*, which are interpreted to be the seuen spiris of God: that is, the manifold graces and giftes of the Spirit, which he giueth vnto his Church. Now then to conclude this point, for as much as the number of seuen in this booke is a number of perfection, and alwaies noeth perfection, therefore by Christs seuen horns, and 7. eyes, we may, and that soundly, vnderstand his perfect power, and his perfect sight and knowledge in all things: For his seuen eyes are so taken in the third chapter of the Prophesie of *Zacharie*, where it is said: *Upon one stone shall be seuen eyes.* Meaning, that Iesus Christ, the corner stone of the Church, should bee full of eyes, to looke out for the good of his church, and to giue light to al others: for he is the life and light of the world.

And he came and tooke the book out of the right hand of him that sat upon the throne. Verse 7

Heere Iesus Christ taketh the booke out of his fathers hand, purposing both to open it, and expound it: For he is the onely expounder of the law, and the best interpreter of his Fathers will.

verse 9. Hereupon it is said, that *the foure beasts, and 24. Elders fell down before the Lamb*, to testifie their thankfulness and inward ioy and reioycing that the son of God wold take vpon him this office, which none other would or could performe.

Moreover, by their falling down and worshipping him, they do plainly testifie, that he is God ouer al, to be blessed for euer. For otherwise the Angels of heauen, both Cherubins and Seraphins, woulde not thus fall downe and worshippe him, ascribing vnto him, both deitie and diuine honour. Consider then how great he is, of whom it is said: *Let all the Angels of God worship him.*

Moreover, these Angels and saintes are saide to *haue euery one harpes and Golden viols, full of Odours, which are the praises of the Saints.*

These harpes do signifie the sweet concert & harmony both of men and Angels, in sounding forth the praises of the Lamb: for herein the whole church both militant and triumphant do acord and tune together, as many harpers harping with their harpes: as it is written also in another place.

Apo. 14.3. Heereby also they do plainly testifie that inward peace and spirittual ioy, which all the faithfull haue through Christ, which is more sweet and delightfull to the soule, then any musicke is vnto the eares.

The viols full of odours, are expounded to bee the prayers of the saints, which are therefore compared

to odours, because they smell sweete in the nostrills of God, and are more fragrant then any nosegay or perfume whatsoeuer: for he taketh great pleasure in the prayers of his peoples especially when they come out of golden viols, that is, sanctified hearts and consciences: for euery sanctified heart is a Golden heart in the sight of God; and euery regenerate conscience is a Jewell of price, guilt with Gold, and enameled with pearle. For this cause the holy man *David* wisheth earnestly that his heart might be so renewed and cleansed inwardly, that his prayer might be directed as incense in Gods sight, and the lifting up of his hands as a sweet smelling sacrifice.

Furthermore, *these Saints and Angels doo sing a new song*. That is, they do sing to the praises of the Lamb with renewed affections, & vnwearied desires. Their inward ioy continueth alwaies fresh and green as the Bay-tree: They neuer wither or waxe weary of the seruice of God: Their song is euermore new, & therefore euermore delightfull. For the more new any thing is, the more pleasant and delectable: for men are not affected with olde, but altogether with new things.

Now then, Iesus Christ, having taken this booke into his hand to open and expounde, is applauded vnto by the general consent and voices of the whole church: for say they, *Thou art worthy to take the book, and to open the seales thereof*. Wherein they doo all with common consent, giue their voyces vnto Christ, acknowledging him to be the only fit person in heauen or earth, to take vpon him this function of opening a booke so closed, so clasped, so shut, so sealed, and

they do yeeld a reason of their proceedings, because (say they) *thou wast killed, and hast redeemed vs vnto God by thy blood, out of euery kindred and tongue, and people, and nation.* Meaning heerby, that he was put to death, to pay the price of our redemption, in who all the beleeuers, both of the Iews & Gentils are saued. Their reason then is this: he that hath died, and risen againe, and is now exalted far aboue al principalities and powers, &c. is the most fit instrument to open and interpret this book, but thou o Christ the Lamb of God, art such a one, therefore thou of all others, art most meet to take the matter vpon thee, and to enter into this busines. Further, they amplifie theyr reason thus: *that he hath made vs of slaues & seruants Kings: and of prophane persons, Priests vnto the most high God.* And last of all, *that we shall raigne vpon the earth.* Not meaning heereby, that we shall raigne as earthly kinges, or onely inioy an earthly kingdome. For out of all doubt the saints shal raigne with Christ in the heauens for euermore. But heere is mention made of raigning in the earth; because after this life, Gods Children shall haue the fruition and inheritance both of heauen and earth: that is to saye, *that new heauen and new earth, wherein dwelleth righteousness:* for the heauens and the earth being redintegrated and purged from corruption, shal be the portion of the Saintes, and the habitation of the elect, for euermore.

After all this, *Iohn heareth the voice of innumerable Angels beside the foure beasts.* That is, the Cherubins and Seraphins, or chief Angels; that is, Angels deputed to chiefe offices, round about the throne, which

verse, 10

Pet. 3, 12.

verse 11.

all with a loud voice do acknowledge the Lambe which was killed, to be worthy of all honor, glory, & praise, &c. Verse 13
And not onely these innumerable Angels, being 20. thousand times ten thousand, but also *al other creatures both in heauen and earth:* as the Sun, Moone, & stars, the fishes in the Sea, and the beasts in the earth, doe all in their kind sing the same song, acknowledging *all honor and glory, praise & power, to belong vnto him that sitteth vpon the throne, & vnto the lamb, for euermore.* Verse 15
For although the creature is as yet subiect to the bondage of corruption, and therefore groaneth and trauelleth in paine, waiting when the Sonnes of God shalbe reuealed, yet it standeth in assured expectation of restitution to liberty and incorruption, and therefore here all the creatures do praise the Lamb for that restauration which they doo so longly and wishly look for. *And the foure beasts said, Amen.* That is, they do subscribe to those praises which the creature yeeldeth to their Creator. And not onely the Angels do subscribe and consent vnto it, but *the 24. Elders also, who fall downe, and worship him that liueth for euermore.* So that the Lambe is praised and worshipped of all hands, both of men and Angels, and all other creatures, as God euermore, and blessed for euermore.

CHAP. VI.

IN the fourth Chapter we haue heard the description of God the Father, which holdeth the sealed booke in his right hand. In the fift chapter we haue had the description of Iesus Christ, the opener and interpreter of this seuen sealed booke. Now in this

sixt Chapter we are to vnderstand of the matter and contents of this booke, and of the strange accidents and euents which followed vpon the opening of euery seuerall scale. For in this chapter 6. of the scales are opened by the Sonne of GOD, and the Mysteries therof disclosed vnto *John*, that he might declare them to the Church, for the comfort and instruction thereof.

This chapter containeth sixe principall things, arising from the seuerall opening of the six scales; and they are these:

The spreading of the Gospell.
Great persecutions following therevpon.
Famine.
Pestilence.
Complaints of the Martyrs.
Fearefull vengeance vpon the world,
for sheading the blood of Gods
Saints.

Verse 1, 2, 3,
4, &c.

Verse 1

After, I beheld, when the Lambe had opened one of the scales, and I heard one of the foure beastes say, as it were the noise of thunder: Come and see.

Now, after all these former matters, *John* did very intently fix his eye vpon the Lamb, being now about to open and vnclasp the first scale of the book, and al on the sudden he was admonished and stirred vp by one of the Cherubins, that he should draw near and come vp, and take knowledge of these great and important matters, which were now to be reuealed vnto him. And to the end that he might be throughly,

ly awaked, and stirred vp to attention in so waighty matters, it is said, that the voice of the Angell which spake vnto him, was like the voice of a thunder: So that thereby *John* was thoroughly rowled, fitted and prepared, to receiue these heauenly visions.

Therefore I beheld, and loe, there was a white horse, and he that sate on him had a bow, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome. verse 2

John keeping his eye steady vpon the Lambe, hauing now opened the first scale, doth in a vision see a white horse, &c.

By this white horse, is meant the ministry of the word of God, and the first preaching of the Gospell by Christ and his Apostles, and the successors in the Primitiue Church. *The white horse* is taken in this sense in the 19. chapter of this Prophecie; where our Lord Iesus being vpon this white Horse, beate downe all his enimies before him: For who is able to resist his word, and the ministrie of it?

In the first chapter of the Prophecie of *Zacharie*, our Lord Iesus purposing to build vp his church, being in a very ruinous estate after the captiuitie, is brought in by the Prophet on horse-backe, both for the reedifying of his Church, & also for the punishment of the Babilonians, his enimies, and the enimies of his people. In the 45. Psalm the church, the spouse saith thus to her beloued Husband Christ: *Gird the sword vpon thy thigh, o thou mighty one, the sword of thy glory and comely beauty, and with thy comely beauty ride on prosperously for the businesse of truth, and of mecke righteousness, &c.* Ps. 45.

Now in all these places of the scripture, we do plainly see, that when christ goeth about either to broach his Gospell, or build vp his Church, or to be reuenged on the enimies thereof, he is brought in on horse-back. And this doth strongly confirme and warrant this exposition, seeing it is not any imagined sense, or new deuice of mans braine, but such a sense as other places of scripture will very fully beare out.

Moreouer, if we do seriously consider, and deeply weigh the purpose and intendment of the holy Ghost in all this, it will not a little helpe and further this exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time to the end of the world. For this prophesie serueth to *shew vnto Iohn the things that must shortly come to passe.*

Now, we all know by blessed experience, that the first estate of the church did consist in the preaching of the Gospell by Christ and his Apostles: and therefore this must needs be vnderstood of that time and estate of the Church. For Iesus Christ is he that sitteth vpon this white Horse, that is, by the ministry of his Gospell he conquereth and subdueth the nations vnder him.

There may be three reasons alledged why this horse is said to be of a white colour. First, because the doctrine of the Gospell which was preached by Christ and his Apostles, was pure and sincere, being without all spots and blots of error and heresie. For the white colour in the scripture doth signifie purity, sincerity, innocency, ioy, glory, and beaury.

Secondly, because the doctrine of Christ and his Apostles,

Apostles, was full of ioy and comfort: As it is said of *Samaria*, after Phillip had set the Gospell abroach there, that *there was great ioy in that Citty.*

Thirdly, because the ministry of Christ and his Apostles was very glorious and beautifull, as it is written: *How beautifull are the feete of them which bring the glad tydings of peace, &c.* And againe, *with thy comely beantie ride on prosperously, for the businesse of truth, &c.* Psal. 45.

If any man demaund a reason of Christes sitting on horse-backe, and riding forth on horse-backe: I answer, that it doth most fitly represent that marvellous swiftnesse wherewith the light of the Gospell should be carried and spread, not onely throughout all *Judea, Samaria*, and *Galilee*, but also throughout all the kingdomes of the world. For it is not a wonder, to consider how swiftly, and as it were on horse-back, & also how far ouer the heathen nations, within a few yeares after Christes ascention, the doctrine of the Gospell was preached, and of multitudes embraced. He rode forth indeed prosperously & swiftly vpon this white Horse, euen the ministrie of the Gospell, for the businesse of truth, and of meek righteousness; and his right hand wrought fearful things, as saith the Psalmist.

Moreouer, it is here said, that *Iesus Christ hath a bow in his hand.* And in the 45. Psalm, from whence it seemeth all these phrases and speeches are borrowed, he is said to haue *sharp arrowes in his hand*, whereby he pierceth the heart of his enimies.

Now his bow and arrowes doo signifie the piercing power of the Gospell, whereby the world hath

been subdued vnto Christ. For all the arrowes of the Gospel which christ shooteth out of this bow, which is euen the tongue of his ministers, doo sticke in the hartes of men : yea, they pierce into all the secret places of the soule. For the ministry of the Gospel is *liuely, and mighty in operation, sharper then any two edged sword, and entereth through, euen vnto the diuiding asunder of the soule and the spirit, of the ioyntes and the marrow, and is a discerner of the thoughts, and the intents of the heart.*

Heb. 4.

Heere is yet further mention made of a Crowne which was giuen vnto Christ, and that *he went forth conquering that he might overcome.*

This crowne signifyeth the victory which he getteth ouer the world with his bow and arrowes. For the Psalmist saith : *By thy sharp arrowes in the hartes of the Kings enemies, the people shall fall vnder them.*

We read in the second of the Acts of the Apostles, that 3000. of the Kings enemies were at once shotte thorough with his bow, and these arrowes, and did fall vnder him. Wee reade of many other at other times, &c in other places. For the Apostle saith plainly, that *the weapons of our warfare are not carnall, but spirituall, mighty, through Gods to cast down holds, casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.*

2 Cor. 10.

Thus we see how Christ and his Apostles and all their true successors riding vpon this white Horse which is the ministry of the Gospel, haue gone ouer all the world, conquering and ouercomming.

I am not ignorant that some doo expound this o-
ther-

therwise : but my purpose is not to meddle with other mens opinions, and iudgments, but to set down that which God hath giuen me to see, and which in mine owne conscience and perswasion, I suppose to bee the truth, referring all to the iudgement of the church, and such therein as are indued with the spirit of God. For *the spirit of the Prophets is subiect to the Prophets.* And be it known vnto all men, that my chiefe indeuour throughout this whole booke, shall bee to seeke the sense, that is, and not the sense that is not : to meddle onely with truth and let falshood goe.

And when hee had opened the second seale, I heard the Verse 3.
second beast say, Come and see.

As before at the opening of the first seale, so now again at the opening of the second seale, Iohn is called vpon by another Angell to giue attention : and so afterwards at the opening of the third and fourth seale. Wherein we may obserue the heauinesse and drowlinesse of mans nature in all heauenly thinges, which is euermore ready to sinke and fall asleepe, except it be awaked by many means, and stirred vp by speciall grace.

And there went out another horse that was redde, and Verse 4.
power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another : and there was giuen vnto him a great sword.

This redde Horse, representeth the cruell persecution, and bloody Warres which followed the preaching of the Gospel. For the red colour in the scripture, doth note blood, cruelty, and VVarres.

K. 4.

The:

the rider vpon this horse is the diuel himselfe: for who but he and his instruments delight in blood, persecutions, and warres? He hath power giuen him to take peace from the earth, (for he could haue no power except it were giuen him) and to this purpose a great sword was giuen him, to murder and kill vwithall.

And all this is to be vnderstood of the state of the church vnder the tenne great persecutions, raised vp against it by the persecuting Emperours, *Domitian, Traianus, Nero, Antoninus, Decius, Dioclesian, Maxentius, Licinius*, & other cruell tyrants, euen vntill the times of *Constantine* the great. Stories doo report, that these cruell persecutors did in most sauage and horrible manner, torture, torment, and shed the blood of innumerable multitudes of gods, people. So that as the first estate of the Church, vnder the preaching of the Gospell, was ioyfull and peaceable; So this second estate of the Church, vnder such outrageous persecutions, was troublesome and tragicall: and yet for al that, in the midst of al these swordes, blood and flames of persecution, the Church did stil preuaile and encrease. For *the blood of the Martyrs is the seede of the Gospell*. And the Church oftentimes being sovrne in the blood, yet springeth vppe, and groweth in blood. And as for the cruell and blood-sucking Emperours, vvhich could not endure the light of the Gospell, but stroue by tyranny to suppress it, the iust God vvhich taketh vengeance of al iniquity, and specially of the persecution of his children, vvas euen vwith them vvell inough: for hee gaue them ouer, some to be slaine in the vvars, some to be tortured vwith horrible diseases, some to be poisoned,

soned, some to be murdered, and some to murder themselves. Thus did God the auenger, shewe himselfe from heauen as the stories report, & pay home to the ful these blood-suckers of his church, making them examples of his VVrath, and spectacles of his vengeance to all nations.

And when hee had opened the third scale, I heard the third beast say; Come and see. Then I beheld, and loe a blacke horse, and he that sate on him, had ballances in his hand, &c. verse 5.

By the blacke horse, famine, and dearth is signified; for the blacke colour, is a mournfull and sad colour: and what maketh men more pensieue & sad then famine and extreame hunger. For it is a thing vtollerable: and therefore the holy Ghost saith; *They be better that are killed with the sword, then they that die of famine*. He that sitteth on this horse hath a balance in his hand, which signifieth great pennury and scarcity of al thinges, but specially of victual: insomuch that men must be pittanced & stinted in their victuals, and their bread and drink must be deliuered out by waight and measure, as it saith in strait & sore sieges of citties, when victuals wax scarce. This is it that God threatneth in *Leuit. 26.* and *Ezec. 4. 5.* *that he would breake the staffe of bread, and that ten women should bake in one oven, and deliuer bread by measure.* Lam. 4. 9.

Now to declare the greiuousnes of this famine, a voice commeth from the throne, and from the Angels, that *a measure of wheat should be for a penny, and three measures of barley for a penny*: the measure here spoken of is a *Chenix*, which some writers say, was so much as would feede a man for bread-corne for

one day. And the Romane penny vnder *Domitian*, was alwaies 7. pence of our money. And at that time the laboring man did work for a penny a day, which would do little more the buy him bread-corn. How then should his wife and Children do? Whereas it is saide: *Wine and Oyle hurt thou not*, I take it that it should rather be translated, *In Wine and Oyle thou shalt not do vniustly*: as the word will beare it. And the sense is, that in the state of corne & victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreame scarcity.

Now, all this is to be vnderstood of that most grievous famine which wee reade to haue bin about the year of our Lord, 316. and sundry times afterward. And all this for the contempt of the Gospell preached by Christ and his Apostles vpon the white horse, and the murdering of Gods Saints by him vpon the red horse, and his instruments. So grievous and fearful a thing is the contempt of the Gospell, and the persecuting of the Saints. And God did most iustly cause the world to smart for it, and make them with sorrow inough to feele the punishment of the Gospell reiected.

verse 7

And when he had opened the fourth seale, I heard the voice of the fourth beast say: Come and see.

verse 9.

And I looked, and behold a pale horse, and his name that sat on him was Death; and hell followed after him, &c.

This pale horse signifieth the pestilence & other contagious diseases, which God most iustly brought vpon the world for the contempt of the Gospell, & the

the murdering of Christ and his Apostles, and as I noted before out of the scriptures, that when GOD commeth either in mercy or iudgment, he is said to come on horseback, to note his expedition, & swiftnesse, both in the one and the other: so, as before Christ is vpon the white horse, the Diuell vpon the red horse, famine vpon the black horse: so here *death & hell are said to be vpon the pale horse*: for pestilence and death maketh men looke pale: but being dead, he saith hel followed. For assuredly hel doth alwaies follow the death of the body, excepting those onely whom Christ hath deliuered from hell and damnation by the power of his death.

Thus then it is: the red Horse with bloud, the black Horse with famine, the pale Horse with pestilence, haue power giuen them ouer the fourth part of men to murder, kill, and slea, as all stories do shew, that for the reiecting of Christ and his Gospell, these plagues were carried as it were on horseback, ouer a great part of the world. Now as touching this famine and pestilence which fell out vpon the opening of the third and 4. seales, they are to bee referred vnto those times especially, wherein the Hunnes, Goths, and Vandales, and other Barbarous Nations which were the wasters of the World, did wast and decay the Roman Empire both far and neare. Where vpon grew this famine, scattitie, and pestilence, and straunge diseases heere spoken of, about some 300. yeates after Christ, and somewhat more.

And when he had opened the fift seale, I saw vnder the Altar the soules of the that were killed for the word

of God, and for the testimony which they maintained,
&c.

Heere is discovered the state of the Martyrs after this life, and the condition of the spirits of all iust and perfect men. For whereas it might be demanded, what became of all those heaps & multitudes of men which were slaine for the testimony of Iesus in the ten great persecutions: it is here answered, that they were vnder the Altar. *John in a vision seeth them vnder the Altar.* That is, vnder the mercifull protectiō of Christ in heauen, who for them and for vs all, was made both Altar, Priest, and Sacrifice. This Altar Christ, is afterward called *the golden Altar, which is before the throne of God.* So then it is cleare, that the soules of the Martyrs were with Christ in glory. For he saith to his disciples: *Where I am, there shall you be also.* And in another place he saith: *If I were lift up from the earth, I will draw al men vnto me, that is, all belecuers.* Then it followeth, that the soules of these iust and righteous men were in Paradise, and in *Abrahams* bolome, which is the very port and haue of saluatiō. For although the persecuting Emperors, and other tyrants of the earth, had power to kill their bodies, yet had they no power ouer their soules, as our Lord Iesus affirmeth.

And they cried with a loud voice saying: how long Lord holy and true, doest thou not iudge and avenge our bloud on them that dwell vpon the earth?

Here we see plainly, that the soules of the Martyrs doo very vehemently cry for vengeance vpon these cruell tyrants which shed their bloud. Moreover, they cry for it speedily, and seeme to be impatient of delay.

delay. But it is to be obserued, that they doo not this in any hatred, or priuate desire of reuenge, in respect of any wrong or cruelty shewed to them; but in a very loue and burning zeale of the Kingdome & glory of Christ, and whatsoeuer desire they haue, it is wholly to that end. Wherefore they are here vnder a figure brought in crying for vengeance, rather to expresse what iudgment of God tarrith for the cruell persecutors, then to shew what minde they beate towards them. For it is indeede their cause that cryeth for vengeance. And as *Abels* bloud: so their bloud cryeth aloud in the eares of the Lord of Hostes for reuenge.

Moreover, we may not imagine or gather out of this loud crying of the Martyrs in heauen, that they haue any disturbance, impatience, disquietnesse, or any discontentment there. But this they do in a feruent desire of that fulnesse of glory, which they assuredly hope for and looke for in consummation of all thinges, when both their soules and bodies shall be ioyued together.

And long white robes were giuen vnto euerie one; and it was said vnto the, that they should rest for a little season, vntil their fellow seruants & their brethren which shold be killed euē as they were; were fulfilled.

These white robes do signifie that honour, glory, and dignity, whereunto not onely the Martyrs, but also all other faithfull belecuers are aduanced in the chambers of peace: for so white robes are to bee vnderstood in sundry other places of this booke. And

this doth plainly proue, that the Martyrs were now in glory with Christ.

Now as concerning the answer to their complaint and cry, it was this, that they should be content, and haue patience for a little season, (for the time remaining, to the end of the world, was but as a day with God, and as a moment in comparision of eternitie) and the reason of the delay is yeelded, which is this, that there were numbers of others, their brethren in the world, vvhich should be martyred and slaine for the truth, as well as they vnder the great Antichrist of Rome, and the bloody Turke, at and vpon the opening of the seuēth seal. And therefore in consideration that the most vñse God had decreed & fore-determined with himselfe, in most secret and hidde counsell, to bring multitudes of others to glorie by the same way and means that they themselues were brought, that therefore in the meane time beeing so short a time, they shoulde rest satisfied and contented. And here by the way, wee see what stayeth the comming of Christ vnto iudgement; namely this, that the number of his Martyrs and Saintes, and all such as he hath chosen vnto life, are not yet accomplished.

And I beheld when he opned the sixth scale, and lo there was a great earthquake, and the Sun was as black as sackcloth of haire, and the Moone was like blood.

v. 12, 13, 14.

And the starres of heauen fel vnto the earth, as a figge-tree casteth her greene figges, when it is shaken of a mighty wind.

And heauen departed away as a scrole when it is rolled, and euery mountaine and Ile were moued out of their place.

Vpon

Vpon the opening of this sixth scale, very dolefull & fearefull things which doo follow: As earth-quakes, the darkning of the Sun, the obscurity of the Moon, the falling of the Starres, the rolling together of the Heauens, the remouing of Mountains & Iles out of their places, the howlings and horrors of Kings, capitaines, & other great potentates of the earth, which all are things very terrible and fearefull to behold: & al these do represent and figure out vnto vs the most fearefull tokens of Gods high displeasure and most heauie indignation against the wicked world. Very grieuous things fell out vpon the opening of the 2. 3 & 4. scales: but they are far more grieuous which follow vpon the opening of this sixth scale: for this sixth scale containeth an aggrauation and encrease of all the former indgements. For now after the cry of the Martyrs for vengeance, God the auenger of the blood of the righteous doth shew himself from heauen, and declare his wrath in more fearefull manner then before, euen to the great astonishment of al the creatures in heauen and earth. So horrible a thing is the shedding of the blood of the Christians. For now we see plainly, that God heareth the cries of his Martyrs, and commeth as a Giant, or as an armed man, to take vengeance of all their enemies. For *Pretious in Ps. LII 6, 15. the sight of the lord, is the death of his Saints:* and he is much moued with the cry of their blood, as heere we see. And therefore now threatneth to hold a generall Assises, wherein hee will make inquisition after blood, and arraigne and condemne all such as are found guiltie thereof: according as the persecuting Emperours and many others, did finde and feele.

feele by wofull experience. For if God be angry but a little, who may endure it?

Now, although the Stories do report, that in those daies, which was about 300. yeares after Christ, there were many great and fearefull Earth-quakes in diuers nations and citties of the World: yet it is apparant, that the Earth-quake here spoken off, cannot be take literally, nor any of the rest here mentioned. For there was neuer any time, neither is it mentioned in any Chronicle, that euer the Sunne was as blacke as sack-cloth of haire; or the Moone turned into blood; or the Stars fel from Heauen; or the Heauens rolled together like a scrole; or that Mountains and Islands were mooued out of their places. Therefore of necessity all this must bee vnderstood metaphorically; that is, that God did in so strange and fearefull a manner manifest his wrath from Heauen by tumults, commotions, seditions, and alterations of Kingdomes, as if these things of the Sun, Moone, and Starres, had beene visibly represented to the eye. An Earth-quake in this booke, and other bookes also of the Scriptures, doth by a borrowed speech signifie commotions of common-wealths, troubles, tumults, vprores, & great alterations of states & kingdoms. The darkning of the sun, Moon, & stars, and rolling together of the heauens, do by a metaphor in the Scriptures, signifie the wrath of God; which they being not able to endure, are said here to blush at, to couer themselves, to hide themselves, to be ashamed of themselves, to remoue out of their places, no more to do their offices, &c. For as birds do hide themselves, & thrust their heads into bushes when the Eagle cometh abroad: And as all the Beastes of the Forrest

do tremble and couch in their dens when the Lyon roareth: And as that subiect doth hide himselfe, and dare not shew his head, with whome the king is displeased; So here it is said, that the whole earth doeth tremble, and all the celestial creatures are amazed & confounded with beholding the angry face of God against the world, in so much that they do as it were draw a canopy ouer them, hide themselves vnder a cloud, and surcease to do their offices.

The darkning of the Sun and Moone, is taken in this sence in the second of *Joel*, and also in the second chapter of the Acts of the Apostles. For there God promising and foretelling, that in the last daies hee would abundantly poure forth of his spirit vpon all flesh (which is to be vnderstood of the plentiful preaching of the Gospell in the Apostles time, and the abundance of grace that was giuen with the same) addeth, that for the contempt of so great grace & mercy, he would shew wonders in heauen above, and tokens in the earth beneath. Bloud and fire, and the vapour of smoake; the Sun shal be turned into darkness, and the Moon into blood, before that great & notable day of the Lord come. The meaning of the prophet is, as Peter also doth expound it, that God from heauen will shewe such apparant signes of his wrath against the world, that men should be no lesse amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Christe and his Gospell, were most miserably destroyed by the Romans.

Even so here, vnder the opening of the sixth seale God doeth threaten, that for the murdering of his

son Christ, and his Apostles, and innumerable christians, he would bring strange iudgements and extraordinary calamities vpon the world, according as al stories do shew, that those times were full of blood sheds, commotions, famins, pestilence, and miseries of all sorts. I am not ignorant, that the darkning of the Sunne and Moone, and the falling of the starres from heauen, are sometimes in this booke putte for the obscurity and corruption of pure doctrine, and the falling away of the Pastors of the church from their sincerity and zeale. But in this place the circumstances wil not beare that sence: First, because here the darkning of the Sun and Moone, &c. is ioyned with an Earth-quake, the rolling together of the heauens, and the mouing of Mountaines and llands out of their places, which argueth a most horrible confusion and concussion of al things. Secondly, because afterward in the eight chap. he doeth of purpose speake of the corrupting of pure doctrine, and the falling away of the Ministers, referring it to that chapter, as his proper place. Thirdly, because the kings and captaines of the earth heere immediately mentioned, would neuer haue bin cast into any such perplexities and horrors vpon any corruption of doctrine and the ministry, as here we read of. For commonly men are not any whit touched or moued with that, or such like things. Last of all, because the scope and drift of the holy ghost, vnder the opening of this sixt seale, is to describe corporall, not spiritual; visible, not inuisible iudgements. For he doth orderlye and of purpose handle them in the nexte chapter.

Now,

Now, whereas it is said in the last three verses, that *the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man, hid themselves in dens, and amongst the rockes of the mountaines, and said to the rockes and mountaines, fall on vs, &c.* the sence & meaning of al is this, that these visible iudgments should be so horrible and extraordinary, that al sorts of men then liuing vpon the face of the earth, should euen with themselves buried quicke, or that they might run into a mouse-hole or awger-hole, to hide themselves from the wrath of the Lamb. For being both outwardly terrified with these sensible iudgements, and inwardly griped and tormented with the fury of their own consciences, they were at no hand able to endure it.

CHAP. VII.

THis Chapter dooth wholly appertain vnto the opening of the sixt seale. It sheweth generallye how God in the midst of all the broiles which hapned vnder the opening of the sixt seale, yet dyd preserve his church, and mercifully provide for his owne people.

This seuenth chapter may very fitly bee deuided into three parts.

First, it sheweth, that as God did most fearefully punnish the worlde with visible and sensible iudgements, as we haue heard before: so now he would set vpon them with inuisible & spiritual plagues, which are of al other most grieuous and intollerable.

M 2

Second.

v. 2, 3, 4 &c

Secondly, it sheweth the state and condition of the Church militant here in earth, as before was shewed vnder the opening of the fift scale, the state of the Church triumphant in the heauens; namely, that it is sealed and set in safety from all dangers.

v. 10, 11 &c

Thirdly, it sheweth the blessed and happie estate of all Gods elect, and their setuent prayes and zealous worship of God, who thus mercifully did provide for their security in the midst of greatest perils and extremities.

verf. 1

And after that, I saw four Angels stand on the four corners of the earth, holding the four winds of the earth that the winds should not blow on the earth, neither on the sea, neither on any greene tree.

These foure angels are angels of darkenesse, or foure diuels which is proued by this reason, that they hold the foure winds from blowing on the Earth: that is, stoppe the course of the Gospell, which is a spirituall plague.

They are said to stand vpon the foure corners of the earth, because power was giuen them to plague not some one or two countries, but the Vniuersall world, both East, West, North, and South.

The blowing of the winds, doth very fity represent the preaching of the Gospel, and that heauenly inspiration and breathing of the holy Ghost which goeth with it. Winde is so taken, *Ioh. 3.* where our Lord Iesus saith; *The wind bloweth where it listeth, &c. So is euery man that is born of the spirit.* And again in the 4. of the Cantic. in these words; *Arise o North, and come o South & blow on my garden, that the spices thereof may flow out.* Where it plainly appeareth, that the

the Church craueth the inspiration of the spirit, that her fruites may abound: For what can be meant by these windes which she wisheth to blow vpon her garden, but the heauenly breathings of Gods holy spirit and vvor. It followeth then, that if the blowing of the vvinds in the scriptures do signifie the breathing of Gods grace, & holy spirit, that the stopping of the vvinds by a reason of the contraries doth here signifie the stopping of the same, and the depriuati- on of all heauenly blessings. So shat it is cleare, that a spiritual plague is here represented, which also is the more appatant, because heere is such speciall *proui- so* & care had for the churches safety, that it might not be infected with this spirituall contagion. Now all this doth plainly fore-prophecie, not onely the stop- ping of the course of the Gospell: but euen the vter raking of it away from the vworld, for their great cō- tempt thereof, and the horrible murdering and mas- sacring of al the true professors of it: according as it came to passe afterward in the preualling first of he- resies, and afterward of the popish and Mahomettish religion, as in the two next chapters following shall plainly appeare.

And I saw another Angel come up from the East, which verf. 2, 3
had the seal of the liuing God, and he cried with a loud
voice to the foure angels, to whome power was giuen
to hurt the earth and the sea, saying:
Hurt yee not the earth, neither the sea, neither the trees,
till we haue sealed the seruants of our GOD in theyr
foreheads.

This Angell is Iesus Christ, who by the Prophet

is called *the Angel of the covenant*. That Angels do represent & sustaine the person of Christ their head, is so common and vñal a thing in the scriptures, that I shal not need to stay in it.

That this Angel is Christ, it doth plainly appear by the things here attributed vnto him, which can agree to no other. First in that he hath the seale of the liuing God (which is the spirit of adoption) to set vp on al the elect, for he is the only keeper of this great seale, and this priuy seale. He onely hath authority to set it vpon whom he wil.

Secondly, because he is said *to come vpper from the East*: that is, he is the onely sonne of right cōtineesse which ariseth vpon his Church euery morning, and with his bright beames expelleth al darknes from it. According to that of *Zacharias* in his propheticall song: *Throgh the tender mercy of our God the day spring from an high hath visited vs.*

Luk, 1, 78,

Thirdly, because he holdeth a soueraignty & command ouer the diuels: for he chargeth them here to stay their hands from doing any hurt, til he had provided for his elect.

verse 2.

Wheras it is said, *that power was given to these diuels to hurt the earth, the sea and the trees*: that is, the number of reprobates, we may note, that the diuels haue no absolute power, but onely by permission: as appeareth in this, that they coule neither touch Iob, nor enter into the heard off swine, without licence.

verse 3

Wheras it is said, *Till we haue sealed the seruants of our God in theyr foreheads*, it doth plainly shew that the pūishments of the wicked are deferred til prouision be made for the elect. *The flood came not vpon the*

the old world til Noah and his family were receiued into the Arke. The Angels destroyed not Sodome till Lot was set in safety. The plaguing Angel spared the first borne of Egypt, till the postes of the Israelites houses were sprinkled with the blood of the paschall Lamb. The six Angels are sent to destroy Ierusalem, are charged to stay the execution, till the seruants of God were marked *Ezec. 9. in their fore-heads.*

All these examples do manifestly declare what tender care the Lord in al ages hath had of his own people, that they might be deliuered and set in safety in the midst of al extremities. Euen so here we see that God is very carefull, that his owne children might not be infected with those damnable heresies which now already vpon the stopping of the course of the Gospell beganne to bee hatched, and afterward did spring and grow vp in the Church both thicke and three-fold,

And I heard the number of them that were sealed, and there were sealed an hundred forty and fowre thousand of al the Tribes of the Children: Of the Tribe of Iudah were sealed twelue thousand, &c.

Now Iohn heareth the number of them that were sealed, and he reckoneth vp the whole Church militant consisting both of the Iewes, and Gentiles: Hee saith, *that of the Church of the Iewes there were sealed 144000.* Wherin he putteth a certain number for an vncertaine, and a definite number for an indefinite; for his meaning is not that there were iusto many, and neither moe nor lesse sealed: but this number dooeth arise of twelue times twelue, in

in that he saith of *euery Tribe twelue thousande*: for twelue times twelue thousand make a hundred forty and foure thousand. Neither yet may we thinke, that of euery tribe there were an equall number sealed, not more nor lesse of one tribe then another, but this numbet of twelue, is vsed as the perfect and full number; in as much as the Church of the Iews was founded vpon the twelue Patriarkes: vnto vvhich our Saniour had respect, vvhether for to gather the dispersed and lost sheepe of the house of *Israel*, he chose twelue Apostles.

Now here we are to obserue, that notwithstanding the horrible persecutions and calamities which fell out vpon the opening of foure of the seales, yet God had his Church euen of the Iews, vvhich in the iudgement of reason, a man would haue thought long ere now, had bin vtterly extinct and abolished. But the Apostle saith: *God hath not cast off his people which he had chosen*: that is, vtterly cast them off.

It is therefore a most sure and certain position in diuinity, that God hath alwaies his; that is, in all ages, in all times, in all places, in all countries, euen in the midst of all troubles and flames of persecution, yet God hath hid his & inuisible Church euen vpon the face of the earth. As it was in the daies of *Elias*. As was in Christs time, when *the shepherd was smit, & the sheepe scattered*. And as it was in the daies of the great Antichrist, as afterward we shall see.

Moreover, it is to be obserued, that in the enumeration of the 12 Tribes, the Tribe of *Dan* is left out, and the Tribe of *Leui* taken in. The cause of the omission and skipping of the Tribe of *Dan*, was their

Rom. 11.

1 Ki. 19. 18

their continuance in Idolatry from the time of the Iudges, (at what time the first fell into it) euen vnto the captiuitie. This Tribe is also omitted in the Catalogue of the tribes mentioned 1 Chron. chap. 2, 3, 4, 5, 6, 7. Then the reason of this omission, is first their vnworthines. And secondly, that there might bee a place and roomth for the Tribe of *Leui* to bee taken in; which in this Catalogue for singular reason, & a speciall mistery might not be permitted. For although the tribe of *Leui* hadde no portion or inheritance amongst the other Tribes in the earthly *Canaan*, yet now the Priest-hood being transferred vnto Christ the holy Ghost doth expressely affirm, that the tribe of *Leui*, as well as others, hath his part and portion in the heauenly inheritance, and the celestiall *Canaan*.

After these things, I beheld, and loe a great multitude which no man could number, of all nations, & kindreds and people, and tongues stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their handes; and they cryed with a lowde voice, saying: Saluation commeth of God, &c. verſe 9. 10.

This is to be vnderstood of the Church of the Gentiles, and they are said to be an innumerable multitude of all countries & nations. For although the church of God in respect of the reprobates, is very smal, and as an handfull vpon the face of the earth; yet in it selfe simply considered, it is very great and large: for euen out of Adams cursed race, God hath chosen manye thousands to life. And here still we are to obserue the great goodnes and mercy of God, that notwithstanding former persecutions, and the great blindness which after vvard did inuade the Church in the pre-

uailing errors and heresies: yet Iohn heareth and seeth such an huge number sealed vpp to saluation through Christ, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the church of the Iewes, are here said to *haue long white robes*, in token of their purity and innocency; & *Palmes in their hands*, in sign of their victory ouer the world, flesh, and the diuell. For palmes in auncient time were ensignes and badges of victory.

v. 10, 11, 12

After this, is set downe how the whole Church of the Gentiles do praise & worship God freely, acknowledging saluation to be onely of him, through Christ. And all the Angels of heauen do applaude, subscribe, & say *Amen* to the same: as we haue heard before in the 4. Chapter.

The 4. beastes are here mentioned againe, whereby is meant the Angels, both because they are saide to haue vvinges, chap. 4. which agreeth to none but Angels, *Esa. 6.* and also because they are expressly named & interpreted to be the Cherubins, *Ezec. 10*

Ezech. 1.

If any man muse why the Angels should bee called beasts, let him be reiolued with these 4. reasons. First, because they are compared to beasts before, as the Lyon, Calfe, &c. Secondly, because *Ezechiel* called them so in as much as they draw Gods charriot of triumph. Thirdly, because the Prophet *Zachary* compareth them to red, speckled, and white horses. Fourthly, because the same Prophet calleth them Gods coeh horses, and the multitudes and societies of them, he calleth Gods chariots, which came out of two mountaines of brasse: that is, they went forth at his decree (which standeth as fast and vnmoueable

as

as a mountaine of brasse) to comfort and deliuer his Church out of the captiuitie of *Babylon*, and also to succour and helpe the remnant which were left bee hind in *Iudea*. Now in the Prophets, these charriots and chariot-horses are saide to carrie the Almighty most swiftly throughout all the world. And therefore in *Zacharie* it is saide of the Angels: *These are they which go through the whole world.* In *Ezechiel* it is said, *that the beasts ran, and returned like lightning.* And againe, *that they sparkled like the appearance of bright brasse: & the wheels of Gods chariots were moued with vnconceiuable swiftnes, euen as fast as the Angels did flye.* Let these reasons and Scriptures then satisfie vs touching this, that the Angels are called beasts.

Zach. 1, 10
Ezech. 1, 14
v. 10, 11, 12

After all this, one of the 24. Elders asketh Iohn what they were, & from whence they came, which were thus araid in long white robes: Which question is asked of the Elder, not as beeing ignorant thereof; but to stirre vp Iohn, being ignorant, to inquire of the matter, that he might instruct him therein. And therefore when *Iohn* confessed his ignorance desiring to bee instructed therein, the Elder telleth him the whole matter; namely, *that they were such as wer come out of great tribulatio. For none can enter into life, but through many afflictions:* as the Apostle saith. After this againe, the militant & visible church is described and set forth, not according to their present state, but according to that which is to come: for they are here spoken of, as if they were alreadye in the possession of heauen, and that for infalliable certainty and assurance thereof. Therefore the Apostle saith, *that euē already they do sit together in heauenly*

verse 13.

verse 14.

verse 15, 16

ly places. And here they are said to be in the presence of the throne of God, &c. to hunger and thirst no more, &c. *vers. 16, 17.* to haue all teares wiped from their eies, and to be led by the Lambe vnto the fountaines of liuing waters. All which doth very plainly and plentifully expresse that infinite glory and endlesse felicity which is prepared for all the true and faithfull vvorshippers of GOD. Many good lessons and obseruations might bee gathered out of all this. But I do of purpose omit them because in this work I do chiefly and almost altogether aime at interpretation, therein also studying breu-ity, soundnes, and plainesse.

CHAP. VIII.

WEe haue hearde out of the seuenth Chapter how the diuels and their instrumentes, the Romaine Emperours did stop the course of the Gospell. Now in this chapter we are to heare the vvolful effects of the stopping thereof, which vvas the springing vp, and preuailing of manifold errors and heresies in the world. So that the principall scope & drift of this chapter, is so shew, that God for the contempt of his Gospell, and great indignities offered to the true professors thereof did giue vp the world to blindness, to errour, to superstition and heresie: and as the Apostle saith: *Because they receiued not the loue of the truth, therefore God sent them strong delusions, that they should beleue lies.* For, as before vve haue hearde how the world vvas most fearefully punnished vvith externall plagues and indgements: So here we are to vnderstand how the same was punished vvith iudgements

ments spirituall and internal, as formerly hath beene said, vpon the stopping of the foure winds. For although that spirituall plague was very great, yet these spirituall plagues which follow vpon the opening of the seuenth scale, are farre greater. For now we are to heare and vnderstand, not onely of the errours and heresies, wherby a way and passage was made by degrees, as it were by certaine staires, for Antichrist to climbe vp into his cursed chaire, and to take possession thereof; but also we are to vnderstand of his very tyrant and kingdom it self: and also of the kingdom of the Turke, and the last iudgement. For the things contained vnder the opening of the seauenth scale, do reach vnto the end of the worlde. For the book sealed with seuen seals containeth the whole matters which were to be reuealed.

This chapter containeth foure principall things, as it were the foure parts thereof.

First, the reuerent attention and silence, with admiration which was in the church, at and vpon the comming forth of this most horrible vengeance. *vers. 1, 2, 3, 4, 5, 6 &c.*

Secondly, before the execution of these most execrable plagues, the Church is remembred and set in safetie vvith all her children, by her great mediatour Christ Iesus.

Thirdly, the execution of this vengeance, which commeth forth at the blowing of the seuen trumpets by seuen Angels.

Fourthly, the vengeance it selfe contained in the preuailing of errour and heresie: the falling away of the Pastors of the Church, and the vniuersall darknesse that followed thereupon.

And when he had opened the 7. seale, there was silence in heauen aboue halfe an houre.

By heauen in this place he meaneth not the kingdome of glory after this life: but by heauen is meant the Church here vpon earth: as it is so taken, chap. 12, ver. 1, and chap. 14, vers. 2. There may be three reasons yeelded, why the church is called heauen.

1 Ioh. 5. 1 First, because the birth thereof is from heauen; for it is borne of God.

Col. 1. 12 Secondly, because the inheritance thereof is from heauen, and therefore is called *the inheritance of the Saints*.

Phil. 3. 20 Thirdly, because *the conuersation thereof is in heauen*, as the Apostle saith.

Math. 13 To this may be added, that our Lord Iesus in his Gospel doth so often call his visible church *the kingdome of heauen* by a trope, because Christ beginneth his raigne in the faithfull therein, whom afterwarde he trarlateth actually into the very kingdom of glory. By silence heere is meant the great attention of the church, because great things were now in hand. For now vpon the opening of the 7. seale, farre greater matters are threatned then any before: & therefore the Church doth listen vnto them in deepe silence, & as it were in horror and trembling through admiration: for now there appeare such dreadfull iudgements of God, to be executed vpon the earth, that al the heauenly company are astonished and amazed to behold it, and do as it were quake & tremble to thinke vpon it. For as when heauy newes cometh downe from the prince, to bee proclaimed in open markets, all good subiects doe listen and giue

care

care with silence and trembling: so it saith in this case. By halfe an houre, he meaneth that short time, wherein the mindes of the godly were prepared, fitted and disposed, wisely to consider of these matters and to make good vse of them. I know right wel, that this Verse is farre otherwise interpreted of some: but I take this to be most sounde, and simple, and best agreeing to all that followeth: for the nexte Verse is ioined vnto this by a coniunctiō copulative, to note a coherence of the matter, and to draw the sence together: for he saith. *And I saw 7. Angels, which stood before God, and to them were given seuen Trumpets.* verse 2.

These seuen Trumpets signifie, that God would proceede against the worlde in fearefull hostilitye, and come against it as an open enemy vnto battell, proclaiming open Warre against it, as it were with sound of Trumpet and Drumme, setting vp the flag of defiance against it. And hereupon groweth this silence and trembling in the Church, which onely is mooued with the signes of Gods wrath; whereas all others sit still in security, as the Prophet Zachary saith in a like case.

To stand in this place, signifieth to administer, as it is said of the Priests & Levites, that they stand before God. and before the Altar, that is, Minister. So here the Angels do stand before God, as ready to administer and execute these iudgements. For they are ministering spirits, & here they do sound the alarum at the comādemēt of God. These Angels are pronounced as 7. in number, because it pleased not god at once to poure downe his wrath vpon the rebellious world, but at diuers times, and by peece-meale.

Whe-

Whether these were good or bad Angels, it is not material to dispute, seeing God executeth his iudgements both by the one and the other.

2. Sa, 24, 16

Moreover, it is specially to be obserued, that the blowing of these seuen trumpets, do al belong to the opening of the seuenth scale, and are as it were the seuen parts thereof; for the things which fall out vpon the blowing of these seuen trumpets, doe reach euento the last iudgement, as the Angel sweareth, chap, 10, 6, 7.

verse 3

Then another Angel cam, & stood before the Altar, hauiug a golden Censur, & much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

We heard before, that when the course of the Gospell was stopt by the diuell and his instrumentes, yet God was very carefull for the safety and scaling vp of his owne seruants: so likewise we are now to hear of the like care and prouidence: for now, that errors and heresies were to be sowne in the world, vwhereby many were corrupted: and that he himselfe from heauen dooth proclaime open enmity againste the despisers of his Gospell, by giuing them vp to blindness and error; he doth double his care and prouidence to all his faithfull worshippers. For heere we do plainely see, that the Church hath a mediatur, and that he which keepeth *Israel*, neither slumbreth nor sleepeth. And therefore when the wrath of God doth most of all breake forth vpon the world, for the contempt of his graces, yet the Church is remembered, and set in safety, with all her children. For her prayers come vp before God, & are accepted through the

mediator. And this is the sense and drift of this third verse.

By this Angell is meant Iesus Christ, the Angell of the couenant, as wee haue heard before: who is not an Angell by nature, but office.

It is manifest, that in the old law there was a golden Aulter, & a golden Censur, in which the Priest did burne sweet incense before the Lord which did figure the mediation of Christ, in whom the prayers of the Saints are accepted.

Now here the holy Ghost alludeth to that sacrificing Priest-hood of the old Testament, wher incense was offered at the Aulter, which now is the sweet sauour of the death of Christ, through whom both we and all our sacrifices are seasoned and sweetened.

Who therefore is this Angell but Christ? Who is the golden Aulter but Christ? Who are the sweete odours with the which the prayers of all Saintes come before God, but the most sweet mediation of the Lord Iesus? What is meant by the smoake of the odours, which with the prayers of the Saints, went vp before God out of the Aungels hand? Surely the sweet incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweet smelling sacrifices in the Nostrils of God. For, as water cast into a fire, raiseth a smoake; so the teares of the faithfull, bee-sprinkled in their prayers, make them as sweete incense, acceptable to GOD through Christ. The summe of all is this, that in the midst of all these heresies, and those hellish troubles which should be raised vp by the Pope & his Cleargie, the Turke and his armies, as in the next chapter

wee shall see, the elect haue their prayers heard for their preservation by the merits of Christ.

Vers 5. And the Angell tooke the Censor, and filled it with the fire of the Aultar, and cast it into the earth, & there were voices, and thundrings, and lightnings, and earthquakes.

Here we see how Iesus Christ taketh the Censor and filleth it with the fire of the Aultar; that is, the graces and giftes of the spirit: for so the fire of the Aultar is taken in Esay.

In this sense it is said, that our Lord Iesus should baptize with fire and the holy Ghost; that is, the gifts and graces of the holy Ghost. In this sense also the holy Ghost did rest vpon the Disciples, in the likeness of clouen tongues like fire, wherevpon they were all filled with gifts and graces.

The holy Ghost is compared to fire, because hee burneth out our dross, purgeth the heartes of the faithfull, and setteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouision had for the safety of the church, by her Mediator: so heere many heauenly gifts and graces are bestowed vpon her. For Christ casteth this fire of the Aultar vpon the earth; that is, vpon his dwelling in the earth.

Herevpon it is said, that there were voices & thundrings, &c. that is, all manner of broyles, tumults, vtroces, slaughters, & diuisions. For after the Gospell was founded forth in the Church by the power of the holy Ghost, the diuell is disturbed, and the world molested. And hence spring all these broiles and

and tumults, thundring and lightning: and we must look for such stirs after the preaching of the Gospell, whilst there is a world and a diuell.

Therefore our Lord Iesus saith, *he came not to bring peace into the earth, but fire and sword, and to sette a man at variance against his father, and likewise the daughter against her mother, &c.* for diuisions and ciuill diffentions doo alwaies follow the preaching of the Gospell; which thing yet is not simply in the nature of the Gospell, which is a Gospell of peace, but accidentally through the frowardnesse and corruption of mans nature, which will not yeeld vnto it, but most stubbornly rebelleth against it. *Then the seuen Angels which had the seuen Trumpets, prepared themselves to blow.*

Now beginneth this open war to be proclaimed against the world, for their great vngodlinesse and rebellion against the truth.

So the first Angell blew the Trumpet, and there was haile and fire mingled with blond, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

It were absurd to imagine that any thing in this Verse is to bee taken literally: seeing in the literall sense there was neuer any such matter. Therefore of necessity it must bee expounded mystically, and allegorically: therefore by this Haile and fire mingled with bloode, is meant Errours and Heresies. For as haile doth beate downe Corne, and destroy the fruits of the earth, fire doth consume, and blood doth corrupt and putrifie: So false doctrine and heresie doth annoy, consume, and corrupt the soules

Esay. 40.

of men For it is said, that *all these being mingled together were cast vpo the earth*: that is, the inhabitants of the earth, and the third part of the trees, that is, numbers of men, or a very great part of the world was corrupted. For trees in the scripture signifie me, and *all greene grasse was burnt*: that is, the fresh fruits of grace did wither apace and dry vp: for as error and heresie did preuaile, so truth and godlinesse did decay. All this hath relation to the heresies of *Sabelius, Manicheus, Marcion, Fotinus, Paulus Samosatenus, Nestorius, Nouatus, Diodorus, Apollinaris, Pelagius*, and many others, which about this time, being foure hundred yeares after Christ, beganne to spring vp and grow apace.

And the second Angell blew the Trumpet, and as it were a great Mountaine burning with fire was cast into the Sea, and the third part of the Sea became bloud; &c.

Vpon the blowing of the second Trumpet by the second Angell, heere appeareth a great Mountaine burning with fire. Whereby is meant some great and notable heresies, as that of *Arrius*, which troubled and wasted the Church, for the space of three hundred yeares, being greatly fauored of sundry Emperours, and other great Potentates in the Earth, by means whereof, it continued and ouerspread so long. Also this may be referred to other great and notable Arch-heresies: as that of *Donatus, Macedonius, Eutiches, Valentinus*, and such like: which all are heere compared to a Mountaine for their hugeness and great-

greatnesse, and to a burning mountaine, because the Church was almost burnt vp thereby. For this word *Mountaine*, is sometimes in the scripture put for any let or hinderance to true Religion, as is error and heresie. Zach. 4. 7, Luke 3. 5.

Therefore it is said, that it *was cast into the sea*. That is, these great heresies were cast vpon the world in Gods wrath & heauy indignation: for the sea is put for the Worlde: Chapter 4. Verse 6. Chapter 13. Verse 1. Chapter 12. Verse 1. for as the Sea is full of Rocks, sands, firs, waues, stormes, and tempestes: so it fareth with this present euill world.

Moreover it is said, that the third part of the Sea became bloud: that is, all *Europe*, or some great part of the world was corrupted and infected with these great heresies. And he saith in the next verse, that *the third part of the ships were destroyed*: that is, a great number of Marriners and ship-maisters, as well as land-men were infected with these heresies, and died of them, and in them.

Then the third Angell blew the Trumpet, and there fell a great star from heauen, burning like a torch, and it fell into the third part of the Rivers, and into the fountaines of Waters. Verse 10

Stars in this booke are put for the Ministers of the Gospell, as we haue heard out of the first Chapter, and the reason why. Then it followeth that the falling of this star from heauen, doth most fitly signifie and set forth the declining and fall of the Pastors of the church; & their corrupting of the true doctrine:

which is meant by the fresh Rivers, and pure Fountains into which it fell. This star hath his name of the elect: for it is cald *Wormewood*: because through the fall of it, the sweet waters into which it fell, were turned into bitterneſſe, & men died of them: that is, the Church was corrupted, which turned to the destruction of many.

Vase 11

And the 4. Angell blew the Trumpet, & the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the ſtarres, ſo that the third part of them was darkned, &c.

This darkning of the Sunne, Moone, and ſtarres, doth ſignifie that great darknes which was brought vpon the Church by ſuch teachers as did dailey more and more degenerate.

Three things are generally to be obſerued in the blowing of theſe firſt foure trumpets.

Fiſt, that the plagues here mentioned, are ſpecially to be vnderſtood of ſpiritual plagues.

Secondly, that there is a progreſſion from leſſer to greater in theſe plagues.

Thirdly, that in euery one there is mentioned but a third part deſtroyed; which plainly ſheweth that although the Church was greatly annoyed and peſtered with theſe errors and heresies, yet it was not deſtroyed and brought to vtter deſolation: for the full ſetting vp of Antichriſt was not yet come. All theſe errors and heresies which were thus caſt vpon the world, and did ſpring and grow apace in all places, did (as it were) make way for Antichriſt, and (as it were

were ſtirrups) hoist and help him vp into his curſed chaire.

By the ſtories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold heresies which ſprung vp in the Church after the firſt three hundred yeares, eſpecially after the death of *Constantine* the great, who procured peace to the Church, deſtroyed Idolatry, and ſet vp true religion in his daies.

Now, after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantiuſ*, *Iulianuſ*, *Aradius*, *Honorius*, and many other wicked Emperours ſucceeded; by whoſe means all things in the church grew worſe and worſe: yet this one thing is to be obſerued, that all truth of religion was not vtterly extinct and put out, till the full looſing of *Sathan*, which was a thouſand yeares after Chriſt, as we ſhall plainly ſee when wee come to the 20. chapter, concerning the binding of *Sathan* for a thouſand yeares. For ſure it is, that the maine principles and grounds of Religion, continued in the Church till this full looſing of *Sathan*; which was about the time of *Silueſter* the ſecond, that monſter, as afterward we ſhall heare.

But now in the meane time, we ſee what heresies ſprung vppe, what corruption grew and encreaſed more and more, what darknes began to ouerſpread a third part of the world: & theſe things grew worſe and worſe, euen vntill by theſe means the great Antichriſt came to be poſſeſſed of his curſed ſeate and *Sea of Rome*, which was about ſome 600. yeares after Chriſt.

And

Verse 13

And I beheld, and heard one Angell flying in the midst of heauen, saying with a loud voice: *Woe, woe, woe* to the inhabitants of the earth, because of the soundes to come of the three Angels which were yet to blow the trumpets.

Because the iudgments which were to be executed hereafter, vpon the blowing of the next three trumpets, were farre more dreadfull and horrible then any that were before, therefore heere is a speciall Angell or Messenger of God, sent of purpose to giue warning thereof, and to proclaime openly in the Church, three fearfull woes, which should come vpon the inhabitants of the earth; that is, all earthly minded men, as worldlings, Papists, & Atheists, at such time as the next three Angels should blowe the trumpets.

The first of these three great woes, is to bee vnderstood of the Papacie. The second of Turcisme. The third of the last iudgment. As if he should haue said: *Woe* vnto the World, because of Poperye. *Woe* vnto the world because of Turcisme. *Woe* vnto the world because of the last iudgment. *Woe* vnto the World for Popery, because thereby men should be punished in their soules. *Woe* vnto the world for Turcisme, because thereby thousandes should be murdered in their bodies by the Turkish armies. *Woe* vnto the World, because of the last iudgment, for thereby all worldlings should be plagued both in body & soule in hel fire, for euermore.

Sith then these three last plagues which were to come

come vpon the world, are more fearefull and terrible then any of the other 4. no maruell though here is sent of purpose a speciall messenger to giue intelligence thereof, that euery man might looke to himselfe, seeing such great dangers were at hand. And for this cause also it is said before, that there was silence in the Church for the space of halfe an houre.

CHAP. IX.

THe principall scope and drift of this Chapter, is to paint out both the Pope and his Cleargy, & also the Kingdome of the Turke, and his cruell Armies. For hauing already set downe how a way and passage was made for the Pope to climbe vp into his cursed chaire by the preuailing of heresies, the falling away of the Pastors of the Church, and the great ouerspreading of darkenesse and ignorance: now he commeth to describe the Pope in his full height and greatest exaltation, being now vniuersall Byshoppe, and in full possession of his seate and Sea of *Rome*, which was about some 6. hundred years after christ, as formerly hath bin shewed. At what time Pope *Boniface* obtained of the Emperour *Phocas* that murder, which slew his Maister *Mauritius* the Emperour, that the Bishop of *Rome* should be called the vniuersall Bishop, and the Church of *Rome*, the head of all Churches.

This ninth chapter may very fitly be diuided into two parts. The first is a liuely descriptiō of the Pope himselfe, his kingdome, and his cleargy. The second is a description of the Kingdome of the Turke, and his

In the first
12. ver. 12.

his most savage armies : so that this chapter is a full opening of the first two great woes mentioned before, concerning the Papacy, and Turcisme.

verse 1.

And the fift Angell blew the trumpet, and I saw a star which fell from heauen, and to him was given the key of the bottomlesse pit.

Warning was giuen before, that when this fift Angell should blow the Trumpet, a most fearefull woe should come vpon the world, surpassing al that went before, which is the setting vppe of Antichrist in his pride ; that man of sin, that sonne of perdition.

The Pope is heere compared to a star, as well as other godly Ministers in this booke, because the Bishops of *Rome* at the first were godly and excellent men ; for amongst the first thirty of them, there was some Martyrs. But it is here said, that now this Star was fallen from heauen vnto the earth ; that is, the Bishops of *Rome* were greatly degenerated & fallen cleane away from heauenly thinges to earthly : for they declined from time to time, & grew worse and worse, so far as to become the great Antichrist.

But some man may say, why may not this starre falling frō heauen vpon the Earth, be vnderstood of other Pastors falling from the truth, as well as the Pope, as it is taken in the former chapter, and in the 12 chapter. verse 4. I answer, that the circumstances will not here beare it. Therefore to perswade euery honest mans conscience, that this must needs be vnderstood of the Pope in his pride ; let vs giue care to these three reasons following :

First, we are to consider, that the maine drift of the holy Ghost in the opening of the seuen scales, and
blow-

blowing of the seauen Trumpets, is to lay out the state of the Church in all ages, till the comming of Christ. Further, we are diligently to obserue, that the thinges contained vnder the opening of the seuenth scale (whereof the blowing of the seuen trumpets are as it were parts, and do al belong vnto it) do stretch euen vnto the end of the World ; so as there is no straunge accident, or any wofull condition of the Church in any age, but it is set forth vnder the opening of these scales, and blowing of these trumpets. But the Papacy was a state of the Church, and that most wofull and lamentable, therefore it is described vnder the opening of these scales, and blowing of these trumpets. But it is not described vnder the opening of any other scale, or blowing of any other trumpet : therefore of necessity it must be referred to this seuenth scale, and fift trumpet. And this is my first reason. If any man obiekt, that the Pope and his kingdom are most liuely described in the Chapters from the 12. to the last : I answer, that all those chapters belong to a new vision, wherein some things propounded vnder the opening of the seuen scales, are more fully opened & expounded. But this I say, that in this 2. vision, the whole estate of the Church in euery age is laid open, euen vntil the last iudgment : and therefore when the 7. Angell here doth blow the 7. trumpet, immediatly followeth the last iudgment : as appeareth, cap. 10. ver. 6, 7, & cap. 11. ver. 15, 16.

My second reason is drawne from the course and consideration of times : for the great preuailing of errors and heresies mentioned before, which made way for Antichrist, was from the first 300. yeares,
P 2
vntill

vntill the 600. yeare, and so forward. But now, immediately vpon this great encrease of error and darknesse, commeth the description of a speciall Star fallen from heauen at this time, which was about 600. yeares after Christ, and therefore it must needs be vnderstood of the Pope. And this is my second reason.

My third and last reason is drawne from the description of the Pope and his Cleargy in the first eleuen verses of this chapter. For he is so liuely described and painted out in particulars, that all men that know him, or euer heard of him, must needs say it is he. For this description here set downe by the holy Ghost, can fully agree to none other.

The Papists themselues do confesse, that this star here mentioned, must needs be vnderstood of some Arch-hereticke. And full wisely forsooth they apply it to *Luther* and *Caluin*. But we affirme, that it is to be vnderstood of the Pope: For was there euer any such Arch-heretick as he *which opposeth and exalteth himselfe against all that is called God*, and against all imperiall powers, as the Apostle saith. But now let vs proceed to the description of him.

First, he is said to haue the key of the bottomlesse pitte, which agreeth well to the Pope: for he hath power giuen him to open hell gates, to let in thousands thither: but no power to open heauen gates, to let in any thither: for he furthereth many to Hell, none to heauen. He doth indeede falsely challenge vnto himselfe the keyes of the kingdome of heauen, to let in, and shut out at his pleasure. But here we see the holy Ghost doth attribute no such power vnto him, but onely telleth vs, that his power and iurisdiction

diction is in hell, and ouer hell, and as for heauen, he hath nothing to do with it. It were needlesse to shew how this metaphor of keyes is taken for power and iurisdiction in the Scriptures; as hath bene proued before, Cap. 1. ver. 18. & as needlesse to proue that by the bottomlesse pit, is here meant hell, as appeareth, chap. 11, 7, chap. 20, 1.

And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, & the sun & the aire were darkened by the smoke of the pit. verse 2.

Here we see how the Pope openeth hell gates with his key, & a most horrible, grosse, & stinking smoke ascenderh vp into the ayre presently vpon it, in so much, that both the Sun and the ayre were darkned with it. Which all is to be vnderstood of that spiritual darknesse, ignorance, superstition, & Idolatry, wherewith the whole church was ouerspread, after the great Antichrist came to the possession of his cursed chaire, and was in his pride and height, ruling & reigning ouer the kings of the earth. For the indeed the sun was darkned and eclipsed: that is, the light of the Gospell was almost cleane put out. For that which is spoken here of the darkning of the aire and the Sun, is to bee vnderstood of a greater and more generall darknesse, then that which was mentioned in the former chapter, wherein but a third part of the world was darkned. But now that Antichrist inuadeth the Church, all is ouerspread with grosse and palpable darknesse, all is as darke as Pitch: no man can see where he is, or which way he goeth. For the

whole aire is filled with this most odious and thicke smoake, which came out of hell pit.

verse 3.

And there came out of the smoake Locustes vpon the earth; and vnto them was giuen power, as the Scorpions of the earth haue power.

By these Locusts, is meant the Popes Clergy, as Abbots, Munkes, Friers, Priests, Shauclings, & such like vermine; which are therefore compared to Locusts, because they waste and destroy the Church, euen as Locusts destroy the fruites of the earth. For both Historiographers & trauellers do affirme, that whole fieldes of greene Corne new come vp, haue beene wasted and eaten vp in one night as bare as the earth, by swarmes of Locusts in the East-countries. For in those parts of the world, multitudes of this litle vermine are to be found: euen so the Popish Clergy consumeth and deuoureth all greene things in the Church.

Moreouer, it is to bee noted, that these Locusts came out of the smoake of the pit; that is, they were bred out of it: for Monkes, Fries, Priests, & such like Caterpillers, were bred of ignorance, error, heresie, superstition, & the very smoake of hell: for from hell they came, & to hell they will. They are descended of the black house of hell, and thither they will returne.

Moreover, it is said, that power was giuen them to sting like Scorpions. For whom haue they not stung with their most venomous stings? I mean their damnable errors, and diuelish deuices. Whom haue they not wounded with their corrupt doctrine, & diuelish authority? They are the sorest soule-stingers that euer the worlde had, who haue left their venomous stings

stings in the soules of thousand thousandes, where-with they haue beene poisoned and stung to death.

And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree, but onely those which haue not the seale of God in their foreheads. Verse 4

It may be demanded, what became of the Church when as the whole earth was full of these crawling and stinging Locusts. This question is now here answered: to wit, that these Locusts are charged and commaunded, that they should not hurt any of the elect: for this woe and this plague, extendeth no further then to the inhabitants of the earth, as we haue heard before. Their power is limited onely to the reprobate, they haue nothing to do with Gods chosen people. And here againe we see what great care God hath for his in the midst of the greatest dangers, as hath beene twice noted before, chap. 7. chap. 8. For now Antichrist reigning in his full pride, yet his elect are preserved in the midst of these Scorpion-locusts, flying about their eares like swarmes of Hornets, not one of them is stung to death. Christs little flocke is alwaies defended, and set in safety.

And to them was commanded, that they should not hurt them, but that they should be vexed five monthes, and that their paine should be as the pain that commeth of a Scorpion when he hath stung a man. Verse 5

Some write, that such as are stung of a scorpion, do not die forthwith, but haue a lingering paine, vvhich with they are miserably vexed three or foure dayes before

before they die of it. Now, vnto this lingring paine is this spiritual stinging compared: for these Locusts are commanded of God, that they should not kill the very reprobates outright, and at once, but torment them with a lingring death for the space of siue moneths, that is, 500. years: for so long did the Papacie continue in his height and pride, full strength and vertue, and so long did the Pope & his Clergy sting men with lingring and scorpion-like paine.

verse 6.

Therefore in those daies shall men seeke death, and shall not finde it, and shall desire to die, and death shall flye from them.

This verse doeth shew, that all Papistes, being thus stung and tormented in their consciences with this lingring paine of Popish doctrine, shal with theselues out of the world, and binied quicke, that they might be rid of their spiritual stinging, & hellish torments which they had in their conscience. For the Popish doctrine hath no sound comfort in it, it leaue men in desperation, in sickness, & vpon their death-beds. For alas, what comfort can a poore distressed conscience haue in Popes pardons, Indulgoes, Masses, Dirges, Merits, Workes, Pilgrimages, Purgatory, Crosses, Crucifixes, *Agnus dei*, and such like trash and trumpery? these alas are too weake remedies for any spiritual diseases: they are not sufficient to procure pardon at Gods hand for any sinne. Alas, the poore blind papists did know and feel that they wer vile sinners: they knew they must come to iudgment: they knew that the reward of sin was death, euen the second death: they knew all this ful well, and therefore had horrible convulsions in their consciences

ences & knew not how to winde out of the. For the doctrine of free iustification in the blood of Christ, was hid from the, they knew it not: and therefore all assurance of Gods fauor, all peace of conscience, and all ioy in the holy-Ghost, was vtterly taken from them, and therefore many of them died in most desperate and vncomfortable manner. And for this cause it is here said, that they sought death, and desired to be rid out of the worlde one way or another: for a tormented conscience who can bear it, it is a kind of hell torment.

And the form of the Locusts was like vnto horses prepared vnto battell, and on their heads were as it were crownes like vnto golde, and their faces were like the verse 7. &
faces of men.

And they had haire as the haire of women: and their teeth were as the teeth of Lyons.

Hitherto we haue heard of the pettigree and poysoned stings of these vile Locusts, and how they vexed the inhabitants of the earth all the time of the great Antichrist. Now we are to vnderstand of their form and likenes: for the spirit of God, dooth heere paint them out in their colours, that all men may discern them, and beware of them. First it is saide that they were like vnto horses prepared vnto battell: that is, they were as stronge and fierce as barred horses, to rush and run vpon all such as shoulde but once mite or mutter against them, or their Authority: Moreover, they haue crownes of golde vpon their heads, which sheweth and signifieth, that they were the conquerors of the earth, and Lords of the Worlde, and who but they? for in those daies no man, nay, no

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Lord

Lord or King, durst quitch against a Monke, a Frier, or a pild priest: for if any did, they were sure to smart for it: They had also faces like the faces of men; that is, they set faire faces vpon matters, and pretended great deuotion in religion, flattering the people, and making them beleue that they could giue them pardon of all their sinnes, and bring them to heauen, when as in very truth, for their bellies, and for their gaine, they did cunningly smooth with the Nobles, the rich and the mighty, setting faire faces vpon their proceedings; and as *S. Peter* saith, *Throgh countounes with fauned words, they made merchandise of mens souls* and did closely winde themselves into the heartes of the simple people, by their fawning insinuations, being in very deede most notable flatterers and hypocrite. They had haire, as the haire of women; that is, they were altogether effeminate, being giuen to delicacie, lust, and wantonnesse; they were drowned in whoredome & al kind of beastlinesse, being a shoale of most filthy villaines. Their teeth were as the teeth of Lyons, to catch & snatch all that they could come by. They deuoured all the fat morsels euery where: they got the church-liuings into their handes: they first made impropriations: they inroached vpon temporall mens lands: they swallowed vp all euery where. If we looke vpon the Abbeyes, Priories, and Nunneries, vvee may easily iudge what teeth they had. Moreouer, it is said they had Habbergions, like to Habbergions of Irō; that is, they were so strongly armed with the defence & countenance of the pope, that no secular power durst once quitch against the. Their wings were like the sound of charlots, when many

2 Pet, 2, 3

many horses runne vnto battell: that is with fluttring noise & terrible threatnings, they stroue to vp holde their kingdome. Also in Churches and Pulpits, they make a roaring noise, and take on terribly to maintaine their abominable Idolatry. They had tails like vnto scorpions, and there were stinges in their tails. For with their poisoned doctrine & stinging authority, like adders & snakes they slung many to death. Moreouer, powver was giuen them to hurt men sine moneths, that is, all the time of Antichrists raigne as before hath bin shewed.

They haue a king ouer the, which is the angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke he is named Apollyon, that is, destroying. ver, 10, 11

As the foules haue a king ouer them, which is the Eagle; and the beasts, the Lyon; & mortal men some chiefe gouernour, vnder whose protection and subiectiō they liue: so here these hellish Locusts are sayd to haue a king ouer them, which is the Angell of the bottomlesse pit: that is, the diuell or the pope, which you will, vnder whose ensigne they fight, and vnder whose defence they liue. Their kings name in Hebrew is called *Abaddon*, and in Greeke *Apollyon*. The words are both of one signification, that is, destroying: for both the diuell himself, & his vicar the Pope, are destroyers and wasters of the church of God.

One wo is past, and behold yet two woes come after this.

Wee haue hearde at large what this first Woe is namely, the plague of the worlde, by the Pope, & his Cleargy. Now wee are to heare of the seconde woe, which is the most huge and murdering armye

of the Turkes, wherein the thirde part of men were slain. Some do expound this second wo of the kingdome of Antichrist, and his armies: but that it is not so, may appeare by these reasons following.

First, the Angell denouncing woe, woe, woe, denounceth three seuerall woes, and therefore it is said; *One wo is past, and behold yet two woes come after this.* It followeth then, that this is a distinct and seuerall woe from the former, and therefore cannot bee the same. Secondly, this wo containeth specially a bodily slaughter of the third part of the world, and of the wicked reprobates: but the first woe was specially a plague of mens soules, as we haue hearde, and therefore this cannot be the same with the first.

Thirdly, we are to vnderstand, that this book describeth all the greatest calamities and plagues that should come vpon the world in any age after Christ, and therefore we may iustly think that the kingdome of the Turkes is not left out, seeing it was one of the greatest plagues that euer came vpon the world. But the kingdome of the Turkes is described in no other part of this Reuelation, and therefore must of necessity be here described.

ver. 13 14. *Then the sixth Angel blew the Trumpet, and I heard a voice from the four corners of the golden Altar which is before God:*

Saying to the sixth Angell which had the trumpet, loose the foure Angels which are bounde in the great riuer Euphrates.

Now we are come to the description of the second woe, which followeth vpon the blowing of the sixth trumpet, by the sixth Angell. And first of all he saith;

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He heard a voice from the 4. corners of the goldē Altar
By the *golden Altar*, is meant Christ, as before hath bin shewd with the reasons thereof. From this Altar the voice commeth to the *Angell which blew the sixth trumpet*, that wee might knowe it is the voice of the mighty god, & the commandement of our Lord Iesus. The voice commandeth the sixth angel to *lose the 4. Angels which are bound in the great riuer Euphrates*. By these foure Angels which are thus bounde at *Euphrates*, is meant many diuels or Angels of darkness, as we haue heard before, cha. 7, ver. 1. Their *binding* signifieth their restraint, by which they were held back from doing that mischief which they desired to do. Their *loosing*, signifieth that power was giuen them to performe that which they wished.

They are saide to be *four in number*, because they should raise an horrible plague in the foure corners of the earth, both East, West, North, & South. The fence is, that the Diuels haue yet farther and greater scope giuen them to plague and destroy the inhabitants of the earth. These diuels had exceeding great power in the kingdome of Antichrist, but they are variable in mischise, and so after a sorte lie still bound till they haue their desire. The place where they lie bounde, is *Euphrates*, wherein is a mysterie: for *Euphrates* literally taken, is a great Riuer, which ran so nigh the citie *Babylon in Chaldaea*, that it was a mighty defence vnto it, so that the citie could not be taken, vntill they that laide sledge vnto it, cut out trenches, and deriued the waters another way. Now for the mysterie, it is this: *Rome* in this booke is called *Babylon*. By a metaphor, & after the same maner,

the great riuer *Euphrates*, as we shal see afterwarde. chap. 16. significth the power, wealth, and authority, which that city *Rome*, euen this westerne *Babel*, hath to defend it selfe. Then it followeth, that in this power, authority, and strength of *Rome*, the Diuels lie bound, for they waited through the power of *Rome*, to worke yet far greater mischief, and therefore are said to be bound, so long as they wer restrained. The mischief which they plotted, & purposed to bring to passe by the authority and power of *Rome*, was the hatching and bringing forth of the Mahometish religion, which in very deed did spring from the darknesse of *Rome*, as from his proper roote and original cause.

The diuels did foresee, that out of the superstitions and Idolatries of *Rome*, defended by their great power and authority, Mahometish religion, might very well be framed, and therefore not being content to plague the West part of the worlde with Popery and Idolatry, they do greedily desire also to plague the East part of the worlde vvith the false religion of *Mahomet*. They are not satisfied with plaguing and poisoning all *Europe* with abominable Idolatries, except also they plague and infect all *Asia* & *Affrica* with the Turks most execrable religion: so insatiable are the diuels in working mischief. Now in the mean time they thinke themselves too much straightened, bound & tied vp in *Rome*, & Romish religion, except they may be loosed, and proceed further to ouerspred the whole worlde with all impieties, and horrible abominations. A man would thinke that when the diuels had preuailed so far, as to place Antichrist in his

curled

curled chaire, and to breed the swarmes of Locusts out of the smoake of hel, they might haue bin satisfied: for then, as we say, hel seemed to be broke loose. But yet al this cannot satisfie the vn-satiable diuels, but they wil haue the religiō of *Mahomet* established, to poison and plague all the East parts of the worlde in their soules: and also they wil haue the most huge cruel, and sauage armies of the Turkes raised vp, to murder & massacre millions of men in their bodies, in the west parts of the world, as presently wee shall heare. Now til al this be effected, they are said to lye bound at *Rome*. But here we see, that this sixth Angell hath a precise commandement from Iesus Christ, to loose these diuels which lay bound at the great riuer *Euphrates*, that they might plague the whol world far and neare, at their pleasure: so now all the diuels of hel are let loose, and let vs heare what followeth.

And the 4. Angels were loosed, which were prepared at an houre, at a day, at a month, and at a yeare, to slay the third part of men. verſe. 15.

Now the diuels being loosed and vnbound by special commandement from Christ, were in a readinesse to execute their mischief. This ascending by degrees from a short time. vnto longer and longer; *From an houre to a day, &c.* dooeth signifie, that as the Diuels were prest, and at hand at an houres warning, as wee say to put in practise whatsoeuer they had plotted: so they were as forvyard to continue the same, *From an houre to a day, from a day to a month, and from a month to a yeare*, that is from time to time, vntil the date of their commission was out: for their time vvas limited, and their commission bounded, as afterward we shall

shal see. And this is our comfort, that both the Papacie is limited to fīue monethes, and the Turcisme to houres, daies, monthes, and yeaues. The diuels power is limited, though it griueth them ful sore. They cannot do what they list: they cannot continue as long as they would.

verse 16

After the number of horsemen of warre were twentie thousand times ten thousand, for I heard the number of them.

Now, vpon the loosing of these diuels, here followeth the description of a most horrible plague vvhich they raised vp; and it is a huge army, a murtheringe army, an army in number exceeding great: for hee saith, *They were twenty thousand times ten thousand*; that is, two hundred millions, or two hundred thousand thousands. But we may not think that this Army was euer all at one time, or in any one Age, but here are the armies of many ages reckened vp, and the full plague of many yeaues set forth. How could Saint Iohn number such an armye, may some Man say? He answereth this doubt, and saith, *He heard the number of them*. Hee did not number them: but the number was told him.

Moreouer, it is to be noted, that as this army did exceed in number, so also in terror and strength, and therefore they are said to be all *horsemen*. For an army of horsemen are both more strong and more terrible, then any army of footemen.

verse 17

And thus I saw the horses in a vision, and them that sat on them hauing fiery Habbergeons, and of Iacynth, and of brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouths went forth fire and smoke, and brimstone.

Heere

Heere is the description of the horsemen and horses, as they appeared to Iohn in a vision. First, touching the Horsemen, it is saide that they were very well armed *with Habbergions*; that is, coats of Maile, Corselets, or Curets, and that of a *fiery colour*, and of *the colour of Iacynth*; that is, of smoak, as appeareth in the last clause of this verse, and also of *the colour of Brimstone*. For as horsemen in compleate armor were wont to weare in their breast-plates and targets certaine ensignes and colours, whereby they might be made terrible to their enemies: So these Turkish warriours & horsemen do hold out their colours of fire, smoak, & Brimstone, as it were flags of defiance against the whole world, threatening present death to all that shold withstand them; or as if they meant to spet fire and flame at them, or to choak them with smoak and brimstone, and then burne them vp with fire and brimstone. All this their colours & ensignes in their breast-plates and Habbergions did portend. Now, as concerning their Horses, no doubt they were as fiere as the horsemen. They were great Lances, they had *heads like Lyons*; that is, they were full of stomack and fiercenesse, and *out of their mouths went forth fire, and smoak, and brimstone*; that is, they had the same colours and ensignes vpon them that their riders had.

Of these three was the third part of men killed, that is, of the fire, and of the smoake, and of the Brimstone which came out of their mouths. Verse 18

Here is set downe the great slaughters and massacres which these martial horsemen & Turkish armies

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made

made throughout the most part of Europe. For hee saith: *the third part of men*, that is, great numbers in Europe were slain by the fire, the smoake, and the brimstone, which came out of their mouths: that is, by their bloody cruelty, & barbarous immanity, some being mutthered in their bodies by cruell death, & others violently drawn to the wicked religion of *Mahomet*. For partly by externall violence, and partly by a subtilt shew of Religion and deuotion, they destroyed thousands both in their soules and bodies. And therefore it is said, *Their power is in their mouthes, and in their tails*. For their tails were like vnto Serpents, and had heads wherewith they hurr. But for the better vnderstanding of these things, I thinke it not amisse a little to open and lay forth the rising vp, and encreasing of the power of the Turke.

Vase 19.

About the yeare of our Lord, 591. was *Mahomet* borne in a certaine village of *Arabia*, called *Itrarix*, for so Histories do report. This *Mahomet* by fraude and couasage, grew into great credit and fame amonge the seditious Arabians and Egyptians, in so much that they made him a captaine ouer them, to warre against the Persians.

After this, hee married a rich Wife, and by that meanes he wonne the heartes of many with gifts. In the daies of *Heraclius* the Emperour, which was in the year of our Lord 623. he grew to be very mighty. After this, hee saigned himselfe to be a Prophet, and said, that he had visions and reuelations, & talked with Angels. And so by the helpe of *Sergius* a Monke, he framed a new worship and religion, patched partly out of the olde Testament, partly from

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the Papists, and partly from the Heathen. He reigned nine yeares, and so dyed.

After him, succeeded in the kingdome of the Sarazens *Ebubezer*, who reigned two yeares. *Haumar*, who reigned twelue yeares. *Muhannas* who reigned 24 yeares. All these made great war against the Persians, and sundry other nations, & ouercame them, and set vp the religion of *Mahomet* amongst them, and so the kingdome of the Sarazens grew mighty: but in proesse of time the kingdome of the Turkes grew great, and the kingdome of the Sarazens diminished. Within a short time after this, the Tartarians, a Barbarous people, waxed strong, and made war against the Turkes, and preuailed greatly for a time. But about the year of our Lord 1300. the Empire of the Tartarians was ouerthrowne, and the Empire of the Turkes did flourish more then euer before: For now come the greatest monsters, & most sauage and cruel tyrants of all. The first of them was *Ottomanus*. The second *Baiazethes*. The third *Amurathes*. These made bloody warres against the Christians; I meane the Papists in Europe, and enlarged the Turkes dominions very far.

They did from time to time so cruelly murder and massacre the inhabitants of the west, with their huge and bloody armies, that at last both the Pope, the Emperour, the King of *Hungary*, the King of *Polonia*, the King of *Fraunce*, the Duke of *Burgundy*, and the Duke of *Venice*, & almost all the Potentates in Europe, did ioyne together to make warre against the Turkes, and did leue huge armies, but yet could not preuaile: so strong were the Turkes: so huge and

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dread-

dreadfull were their armies. Then we see that verifi-
ed which here was foretold, *to witte, that the mon-
strous armies of the Turkes, with their horses and horf-
men, should slay the third part of men*: that is, the I-
dolaters in *Europe* by heaps and infinit numbers. To
set downe the particular battailes betwixt the Turks
and the Christians in *Europe*, & their horrible blood
sheddings, would require a volume: but this which
I haue briefly set dome, may serue to giue some
light vnto it, and may suffice for the vnderstanding
of this text. Now, it is saide in the next verse, that
notwithstanding this heauy hād of God which was
vpon the Papists in *Europe*, and these fearfull iudg-
ments and massacres, they repented not of their I-
dolatries, but waxed worse and worse: for no iudg-
mentes, no plagues can make the wicked any whit
the better, as we see in the examples of *Phorah* and
Saule. And heere it is saide, that *the remnant of
men which were not killed by these plagues, repented
not of the works of their hands, that they shold not wor-
ship diuels and Idols of gold, and of siluer, & of brasse,
and of stone, and of wood, which neither can see, nor
heare, nor go. Also they repented not of their murther,*
and of their sorcery, neither of their fornication, nor of
their theft. And thus we see how the Diuels which
were bound at *Euphrates*, being let loose vpon the
world, in the wrath and iust iudgement of God, did
fearefully plague both the Turkes in their soules, &
the Papists in their bodies. The one with false reli-
gion, the other with bloody swords: and so was the
desire of the diuels fully satisfied.

CHAP. X.

H Auing opened and expounded the two first
woes which fell out vpo the blowing of the fift
and sixt trumpet, containing the two great plagues
of Popery and Turkisme, wherewith the world was
punished many hundred yeares: now in this Chap-
ter we are to heare of good newes, and great com-
fort, after so much sorrow. For heere Iesus Christ
commeth downe from heauen to deliuer his poore
afflicted Church, and to be reuenged of all his cruel
enimies. For now before the 3. and last woe, contai-
ning the greatest plague of al vpon the world, which
is, the last iudgement; wherein the wicked shall bee
tormented in hel fire for euer, both in body & soule.
I say, before the blowing of the 7. trumpet, by the se-
uenth angel, of which we shal hear in the next chap-
ter. Now in the meane time is shewed in this chap-
ter, what care God had for his litle flocke, which no
doubt were hid in those daies, and did not appeare,
and yet were scattered in corners, euen in the mid-
dest of the darkenesse of Popery, and the most furi-
ous & hellish rage of the Turkish armies. And ther-
fore the principall scope and drift of this chapter, is
to shewe how the Gospell should bee preached in
many kingdomes, now after this generall darknesse,
for the discouering and ouerthrow, both of Popery
and Turkisme, and to shewe what should fall out in
the church now in the middle time, before the 7. &
last trumpet blow: for then commeth the last iudg-
ment, as the angel syeareth in this chapter, ver. 6, 7.

This Chapter dooth containe foure principall partes.

verse 1.
verse 2

The first is a description of Christ and his glory. The second sheweth how the Gospell should bee preached in many nations and Kingdomes, by the Ministers of this last age, whereby all aduersarie power should be ouerthrowne.

Verse 6. 7.

The third is a watch-word, given to the world by Christ, that when the seventh Angell should blowe the trumpet, the world should end.

ve. 9, 10, 11

The last doth shew, how all faithfull Preachers being called and authorized by Christ, should trauell & take pains in the study of Gods booke, and afterward should publish the knowledge thereof farre and neare.

Verse 1.

And I saw another mighty Angel come down from heauen, clothed with a cloud, & the Rain-bow upon his head, and his face was as the sunne, and his feet as pillars of brasse.

Math. 24.

This Angell of might is christ, as appeareth by the description of him, & by al the consequents following: for he is said to be *clothed with a cloud*, which signifieth his great glory and maiesty: For *he shall come in the clouds of heauen to iudge the world*: that is, with great pompe and glory. *The Rain-bow was upon his head*, which signifieth the couenāt of peace with his church, as before, chap. 4. 3. *His face was as the sunne*, which signifieth comfort and deliuerance to his church, & the dispelling of all the smoak of the bottomlesse pit, as the Sun scattereth and driueth away the thicke mists.

His feet are as pillars of brasse, which signifieth that he should

should tread downe all his enemies vnder his feete, both pope and Turke: *for hee must raigne til he haue destroyed them all.* The Pope a long time kept al the kings of Europe in awe: The Locusts were of great power. The Tutks preuailed exceedingly. But what are they all to this mighty & glorious Angel Christ? What is their power to withstand him? What can *Abaddon* the king of the Locustes doe against this mighty king of *Sion*? What can the Turks most terrible horses and Horse-men doe against this Angell which sitteth vpon the white horse? Alas, alas, they are able to do nothing. They must all bee trodden downe vnder his feet of brasse.

And he had in his hand a little booke open, and hee put his right foote vpon the sea, and his lefte vpon the earth.

verse 2.

This little booke signifieth the Bible.

It is called little, in respect of the great and huge volumes of Popish Bookes, though in it selfe it bee large.

It is saide to bee open, that all men might looke into it, because it had beene shut a long time before, euen during all the time of the darkning of the Sun and Ayre, by the smoak which came out of the bottomlesse pitte. But although it was long shut vp in the time of Poperie, and laye buried in a straunge tongue: yet now it is opened, and publickely preached vnto all the seruantes of God. And all this no doubt is to be vnderstoode of *Luthers* time, and all the times ever since the Gospell was spread abtoade after the great darkenesse. For some hundred yeares agoe it was hard to finde an English Bible: but now

God

God be thanked, there are thousands to be found in the hands of Gods people. And therefore the things here prophesied of, are fulfilled in our daies: for wee liue vnder the opening of the seuenth scale, and the blowing of the sixt trumpet, and the powring forth of the sixt vial, as here doth partly appeare, and shal God willing, be made more manifest when we come to the 16. Chapter. Now wee are diligently to obserue, that as the opening of this book, & the preaching of the gospel by Luther & his successors, hath dispersed the former darkenesse, and beaten downe Poperie; so also hath it driven backe the Turke, and taken from vs al feare of him, which in former ages was the terrour of the Worlde; for since men haue looked into this booke, repented of their Idolarie, and turned vnto God with all their harts, the Turke and his power hath not bin feared, especially in these partes where the Gospel is preached.

For God in his mercifull prouidgnce towardes his Church, hath diuered his power another way, and set him a worke else-where. So that if men cannot be brought to beleue, that God raised him vp as a scourge for Idolaters, and a plague for Idolatry and other foule sinnes, according to the vvordes in the former chap. where it is said, *They repented not of the works of their hands, &c.* yet when they see, that at the opening of the Booke of God, and forsaking Idolatry, the feare of him is remooued, let them beleue it. What can be more plaine, then that this open booke in the hand of the Angell, hath deliuered vs from the Pope, and from the Turke: A most happy opening of this blessed booke.

More-

Moreouer it is said, that *he put his right foot vpon the sea, and his left on the earth.* The setting of christs right foot vpon the sea, signifieth that he is ruler of the sea, and standeth as firmly vpon the sea, as vpon the land. The setting of his left foot vpon the earth, doth signifie, that hee is Lord of the earth, and true heire to all things in it.

And cried with a loud voice, as when a Lion roareth, & when he had cried, seuen thunders uttered their voices. Verse 3

This crying with a loud voice, like the roaring of a Lyon, doth signifie the manifestation of the wrath of Christ against all his enimies: for now he beginneth to roare against them, as a Lyon whē he is hungry, roareth for his prey. Therefore now both the Scorpion, Locusts, and the fierce Horses and horsemen are like to go to the pot.

By the 7. thunders which vttered their voices, is meant those perfect and exquisite iudgments which now were to be inflicted both vpon the kingdome of the Pope and the Turke. We haue heard before, that 7. is a perfect number in this Booke: and that thunder is put for the thundring of Gods wrath, and all such broiles and plagues as follow thereupon. And this is the reason of this interpretation.

*And when the seuen thunders had uttered their voices, Verse 4
I was about to write, but I heard a voice from heauen, saying vnto me: Seale vp those things which the seuen thunders haue spoken, and write them not.*

It should seeme these seuen thunders did so speake, as they might be vnderstood, for Iohn was about to write the things which they spake, thinking that

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they

they were vttered for that end and purpose, that he should deliuer them in writing to the churches. But he receiueth a commandement to the contrary, for he is willed, not to write them, but to conceale them vntill the appointed time.

But some man may say; Why were they vttered, seeing they must be concealed; and kept close? I answer, it was not in vaine: for first, though the particulars be not expressed what the hundred spake: yet here we are taught, that there remaine most fearfull iudgments against all the oppressors of the Church, which Christ hath thundered out with terrour against them. And when the time determined is come, they shall be scene and vnderstood: but in the mean time, they be sealed vp and kept close according to that of *Iob*: *Why should not the times be hid of the Almighty, so as they which know him, should not perceiue the times appointed of him*; and that of *Danell*: *These things are sealed up vntill the time determined*.

Verse 5

And the Angell which I saw stand vpon the sea, and vpon the earth, lift vp his hand to heauen.

Verse 6

And sware by him that liueth for euer more, which created heauen, & the things that therein are; & the earth, and the things that therein are; and the sea, and the things that therein are, that time should be no more.

Verse 7

But in the daies of the voice of the seventh Angel, when he shall begin to blow the Trumpet, euen the ministry of God shall be finished, as he hath declared to his Seruants the Prophets.

The summe of these three verses is, that Christ giueth warning of the last iudgment, that men might

awake and looke out in time. And because men for the most part are carelesse & secure, *putting the euill day far from them*, as the Prophet speaketh. *Therefore here Christ bindeth it with a solemne oath, and solemne gestures thereunto annexed, as was the lifting vp of the hand in auncient time. Gen. 14, 22.* The thing that our Lord Iesus deposeth, is, that *time shall be no more*, that is, *Time* as it is now, or the state of things as they be now: but he telleth vs flatly, that as sixe Angels haue already blowne their trumpets, so when the 7. Angel should blow, the *mystery of God shall be finished*: that is, the time of punishing the wicked, and rewarding the godly, should come, which is therefore called a *Mystery*, because the world vnderstandeth it not: They think there is no such matter.

They imagine ther is no reward for the iust, or punishment for the wicked, as the Prophet saith. But the holy Ghost saith: *Verily there is a reward for the righteous: Doubtlesse there is a God which iudgeth the earth.* And here it is said, that God hath declared it to his seruants the Prophets. *Mal. 3, 14. 18. Ps. 9, 18.*

And the voice which I heard from heauen, spake vnto me againe, and said, Go and take the little book which is open in the hand of the Angell, which standeth vpon the sea, and vpon the earth.

So I went vnto the Angell, and said vnto him, giue me the little book. And he said vnto me, take it, and eate it up, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as honey. *Verse 9*

Then I tooke the little book out of the Angels hand, and eate it up, and it was in my mouth as sweete as honey: but when I had eaten it, my belly was bitter. *Verse 10*

And he saide vnto me, Thou must prophesie againe among the people, and nations, and tongues, and to many kings.

The brieft sense of these foure verses is, that the Preachers of the Gospell being called, allowed, and authorised by Christ vnto their ministry, should study the scriptures with great diligence, euē vntil they had eaten vp the booke of God, & then they should preach & publish vnto all nations & kingdoms that truth of God, & doctrine of the Gospell, which now a long time had lien hid in the raigne of Antichrist. It is to be obserued, that Iohn in this place representeth the persō of al the ministers of the gospel which should bee raised vp in these last daies, for the overthrow of Antichrist, and the restauration of true religion: for Iohn himselfe did not liue to these times.

Further, it is to be noted, that all godly Students and zealous Ministers do eate vp the booke of God by reading, study, praier, & meditation, & they find it sweet in their mouth, that is, they finde and feele great ioy and comfort in the study and meditation thereof, especially when God reuealeth therby great and hid secrets vnto them, & giueth them to vnderstand the mysteries of the Gospell, & counsels of his will, which are locked vp from the wise and prudent of this world: This I say, is sweeter vnto their mouth then hony, and the hony combe. Concerning this phrase of eating vp the booke, looke *Ezech. 2, 9*, for here the holy Ghost alludeth thereunto.

This booke being so sweet in the mouth, yee being eaten and digested, is bitter in the belly.

There may be three reasons yeelded of this bitterness.

First

First, because it being once taken downe into our soule by godly meditation, doth mortify our corrupt nature, and bring vnder our lusts, and therefore seemeth bitter to flesh and bloud.

Secondly, because afflictions and trials do alwaies necessarily follow the sound digestion of the Gospell.

Thirdly, because the doctrine of the Gospell being swallowed by the ministers thereof, must not be kept to themselves, as it were closed vp in their stomacks, but they must out with it againe, as if it were some loathsome & bitter thing, which must needs be cast vp againe. And for this cause it is said in the last verse, that *they must prophesie againe among the people & nations, and tongues, & many kings*. Now blessed be the name of the Lord our God, who hath giuen vs to liue in this age, wherein we do with our eyes behold and see the fulfilling of all these things: let vs therefore praise God for this great worke which wee see wrought in our daies, and let vs still more and more magnifie this little booke, which will vtterly destroy Popery, and bring downe the proud Antichrist, do all that fight for him what they can.

CHAP. XI.

VE haue heard that the little Booke should be opened, and the Gospell preached and published to many Nations and Kingdomes, after the great darknesse of Popery: and that this was done by *Luther, Melancton, Caluin, Peter Viret, Peter Martir, Bullinger, Bucer*, and all their faithfull suc-

cessors vnto this day. Now in this Chapter we are to vnderstand of the effect & good successe of their preaching and publishing the Gospell, which was, that the Church should be restored, reformed, and built vp thereby, which a long time had beene wasted and oppressed by the tyranny of Antichrist; and that many should imbrace the Gospell, forsake their Idolatries, and turne to God with all their hartts: yea whole nations and kingdomes in Europe should be couerted to the faith, as we see this day God be praised. So then the principall drift of this Chapter is, to shew those things which yet remaine to bee fulfilled vnder the blowing of the sixt Trumpet, which is the preaching and preuailing of the Gospell, euen vnto the worldes end: and also the things which follow vpon the blowing of the seuenth trumpet, which is the resurrection and last iudgment.

This Chapter containeth sixe principall things, as it were sixe parts thereof.

ver. 1, 3

First, it sheweth how the true Church should be gathered together and built vp by the preaching of the Gospell, and all the wicked refused and cast out.

Ver. 3, 4, 5, 6

Secondly, it describeth the builders; that is, all the faithful Ministers which had and should resist Antichrist:

Verse 7, 8

Thirdly, it sheweth how Antichrist should persecute the Preachers and professors of the Gospel vnto death, and murder them by heapes.

verse 9, 10

Fourthly, it sheweth that Papists, Atheists, & wicked worldlings, should reioyce in the death of Gods people, and not vouchsafe the so much as the honor of buriall, but send gifts one to another for ioy that they

they were rid out of the earth. Fifthly, it sheweth that notwithstanding the rage and fury of the world in persecuting them to death, God should not only receiue their soules to glory, but also raise vppe others endued with the same spirit, which should preach, professe, and witnesse the same truth constantly and continually, euen vnto the end of the world.

ver. 17, 18, 19.

Lastly it sheweth, that after the preaching of the Gospell some good time in this last age, the seuenth Aungell should blow the Trumpet, and the worlde should end.

verse 1

And there was giuen me a reed like vnto a rod, and the Angel stood by saying, Arise & measure the temple of God and the altar, and them that worship therein.

Here Iesus Christ giueth a reed vnto Iohn like vnto a rod, and therupon hee is commaunded by an Aungell to goe about the measuring of the Temple, the altar, &c.

By this measuring with a reede like a rod, is signified the restoring and building vppe of Gods house, which now was greatly ruinated and run into decay through the long preuailing of Popery. Measuring with a reede, is taken for the building vppe of Gods Church, after the decayed estate thereof, both in *Ezechiel* *Zachary*, & this Prophecie. Iohn in the persons of al faithful Ministers, hath this measuring rod giuen him, because the church was to be restored & built vp by the ministers & Ministry of the Gospell. The thing to be measured, is the Temple, the Altar, and them that worship therein.

This is an allusion to the legall worship; whereby our spirituall worshippe is represented. For by the

mate.

materiall Tempell, is meant the spiritual Temple, or Church of God By the Aultar of stone, is meant the spiritual worship. By them that worship ther in with carnall sacrifices, is meant all the true members of the Church, which worship God in spirit and truth.

Now then, both the Church, the true worship and worshippers, were all to be measured, repaired, and built vppe by ministrie of the word, which all were decayed and almost laid wast, by the Popes tyranny.

But the Court which is without the temple cast out and measure it not, for it is giuen to the Gentiles; and the holy Citty shall they tread vnder foote two and forty monthes.

John is heere forbidden to measure and build vp the court which is without the Temple. Whereby is meant all heretikes, hypocrites, worldlings, and all such as haue a place in the church, but are not of the Church. This phrase of speech is taken from the old shadowish worship as the rest before. For in the temple of *Ierusalem* there was an outward court vvhich vvas common to all, good and bad: the holy place vvhich vvas proper to the Priests and Leuites: and the holy of holiest, or most holy place, vvhich none might come but the high Priest onely.

Heere is a reason added why the Lord God reſeeth all Papists and hypocrites, & all such as belong to the outvard court onely, and it is this: that this outvard court *is giuen vnto the Gentiles*; that is, to all false Christians and counterfairs in Religion, vvhich are members of the visible Church, but haue nothing to do vvith the inuisible. These are compared to

to Gentils in two respects. First in regard of prophanes, for they are as prophane as the heathen. Secondly, in respect of persecuting the truth: for hypocrites and Atheists are as forward in persecuting the people of God as the Heathen Emperors, which persecuted the Church by the space of 300. yeares. All comes in this, that when the Church should bee gathered and built by the preaching of the Gospell, God vvoulde haue all papists, Atheists, and Hypocrites shut out.

Moreover, here is the second reason yeldded, vvhy the outward court should bee cast out, and not measured; to wit, because *they should tread the holy Citty vnder foot, forty and two monthes*: that is, they should persecute the church al the time of Antichrists raig. For forty two monthes in this verse: and 1260. daies in the nexte verse, and *three daies and a halfe* verse 9. and *time, times, and halfe a time*, in the 12. chap. verse 14. and 1260. daies, chapter 12, verse, 6. do signifie all one thing, which is the short raig of Antichrist: for these moneths, these daies, and these times, do euery one of them make three yeares and a halfe. For who knoweth not that forty two moneths make iust 3. yeares, and a halfe, and that 1260. dayes, makerh euen so much also: and by time hee meaneth a yeare, by times, two yeare, and by halfe a time, halfe a year. Now the reason why Antichrists raig is numbred by daies, moneths, and halfe times, and all amounting but to three yeares and a halfe, is to note the short continuance thereof, for the comfort of the Church, as appeareth more fully and plainly in sundrye places of this prophesie, where it is sette dovvne in plaine vvordes, that Antichrist shoulde

raigne but a short time; for what is five or six hundred yeares in comparison of eternity.

But here the Papists do shew themselves most foolish and ridiculous, in that they would gather from hence, that the pope is not Antichrist: for (say they) Antichrist shall raigne but three years and an halfe, but the Pope hath reigned many yeares: therefore the Pope is not Antichrist.

Now to answer the proposition of their argument taken from this place. First, it may be answered that this place is not to be understood literally, but mystically: as many other things in this booke.

Secondly, here is a certaine number put for an uncertaine, a definit number for an indefinit, which also is vsuall in this booke, as we heard before, concerning the sealing of the Tribes, of euery Tribe 12000 which maketh 144000. Now no man is so mad as to thinke there were iust so many sealed, and neither more, nor lesse.

Thirdly, here is an allusion to *Daniels* weeks, and other propheticall computatiōs, wherein sometimes a day is put for a yeare, a weeke for 7. yeares, as in *Daniels* seauens, and a month for 30. yeares. So then I conclude, that it is extreame folly to interpret this place literally. The curious and friuolous interpretations of this place, and such like in this booke, by some writers, I doe of purpose omit, as matters untrue, vnfound, and vniudicial: for I only in this booke seeke the sense that is, and not the sense which is not, as hath bin said before.

But I will giue power unto my 2. witnesses, and they shall prophesie 1260. daies clothed in sackcloth.

Ha.

Having set down how Antichrist and his company, being those Gentiles which possesse the outward court should tread downe the holy city, that is, the true church of God for a short time: now he cometh to shew, that euen in the height & pride of the Popes power, and gouernment, yet the church was not vtterly extinct, God did neuer vtterly forsake it, but in all ages, and at all times, God did raise vp one or other to withstand all popish proceedings, which is here meant by the 2. witnesses. For assuredly these two witnesses do not signifie *Enoch*, and *Elias*, as the Papists and some others do dreame, but they signifie al the faithful preachers & professors of the truth which in al ages both former and later haue opposed themselves against the pope, his clergy, his doctrine, his religion, and all his abominable proceedings.

They are called *Witnesses*, because they should beare witness vnto the truth.

They are said to bee 2. in number, for three reasons.

First, because they were very fewe in those dayes when popery did so generally preuaile: for two is the smallest number.

Secondly, because the lawe of God doth admit of no lesse number in witness bearing, as it is written; *In the mouth of 2. or 3. witnesses shall euery word stand.*

Thirdly, it is an allusion to *Zorobabel*, and *Iehoshua*, which were the two restorers and builders of the temple after the captiuitie. Christ saith here, that hee will giue power to his two witnesses: for no man hath any power in heavenly things, except it be given him from above: and especially to stand fast to the truth in the heat of persecutions and troubles.

Hagg. 2. 5.

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It is said, that these *two witnesses shall prophesie*: that is, preach, declare, and speake. For so prophesie is taken in the former Chapter, and last verse: so also in other places of the scripture.

The time of their prophesieng being 1260. daies, hath bin expounded before.

These two witnesses *are clothed in sackcloth*, which signifieth that they should lead a sorrowful life heere in this world. For in old time when men did fast and mourne, they did vse to put on sackcloth. It followeth then that these faithfull Preachers and witnesses of the truth, did not spend their daies in mirth, iolity, and wordly pompe and brauerye, as did the Popes Clergie, and pompous prelates of Antichrist.

Now if any man wil demaund how this may appeare that there haue beene alwaies some raised vp of God, to write, preach, declare, and speake againste the whoore of *Babilon*, euen then when she was aloft and raigned as the *Queene* and Lady of the world; I aunswere, that Histories are very plentiful in this point: which at large do shewe that in all countries and kindomes of *Europe*, there wer euer some stirred vp to impugne and resist the *WW* hoore of *Babylon*; As,

*In England.**An. dom.*

1293.

*An. 1400.**an. 1354.*

1356.

1357.

1359.

1359.

*Robert Grosset, Bishop of Lincolne.**John Wicliffe*, supported by *Edward 3.* and diuers of the Nobility in England.*In Germany.**Taulerus* a preacher.*Franciscus Petrarcha.**Iohannes de rupe scissa.**Conradus Hager.**Gerhardus Rhidor.**Petrus**Petrus de Corbona.**Iohannes de Poliac.**John Zisca.**In Bohemia.**John Huss.**Ierome of Prage.**Mathias Parisiensis.**In Spaine.**Arnoldus de noua villa.**In Italy.**Ierome Sauonarola*, a Monke.*Siluester* a Friar.*In France.**Waldas*, of whom came the *Waldenses*, or poore men of *Lyons* in *France*.*Guilienus de sancto amore.**Robertus Gallus.**Laurentius.**In Ireland.**Armachanus*, an Archbishop.*In Suecia.*

Many preachers at once.

1360.

1420.

An. dom.

1414.

1416.

1370.

*An. 1250**An. 1500**An. 1160.**an. 1252**an. 1292.**an. 1290.**an. 1362**an. 1240*

In Grecia.

All the Churches of *Grecia* renounced the Church of Rome for their abominable Idolatry.

an. 1230

It were too tedious to recite al, which the stories do report to haue withstood both pope and popery, euen when it did most of all beare the sway: these may suffice for the vnderstanding of the Text. As for those which haue bene raised vp since the decay and fall of popery: I meane since *Luthers* time, they are so many, and so well knowne, that I need say nothing.

verse 4

These are two Oliue trees, and two candlestickes standing before the God of the earth.

Here the 2. witnesses are compared to 2. *Oliue trees*, because that as the Oliue tree doth drop downe his oile and fatnes, so the faithfull Ministers do droppe downe vpon the Church the sweet oile of the spirit, which is al heavenly and spiritual graces: as the metaphor of oile is often so taken in the scriptures.

They are also compared to *two candlestickes*, because that as the candlesticke beareth vp the candle set vpon it, so the Ministers of the Gospell beare vp and hold forth the light of Gods worde, euen in the greatest darknes.

These candlestickes are said to stand before the God of the earth: because God beareth rule, not onely in heauen, but in earth also: euen then when all things in the earth seem to be most troubled, & the church militant vnder greatest persecutions as now it vvas.

And if any will hurt them, fire proceedeth out of their mouths, and shall deuoure their enemies: for if any will hart them, so must he be killed.

Verse 5

These haue power to shut heauen that it raine not in the daies of their prophesying, and haue power ouer waters to turne them into blood, and to smite the earth with all manner of plagues as oft as they will. Verse 6

Heere is shewed, that if anye dispise the simplicitie of these two witnesses, & offer them wrong because of their basenesse, and contempt in the worlde, that there is a fire commeth out of their mouth, that is, the fry & mighty power of the word of God, vttered out of their mouths, which ouerthroweth, and ouerturneth their enemies: nay as fire it consumeth them to ashes: for the ministers of the Gospell are armed with ready vengeance against al disobedience. Therefore they be stark mad, and know not what they do, which oppose themselues against the true ministers of Christ. For the sword which they fight with, slayeth the reprobates in their soules, though not in their bodies: for the ministry of the word, is the sauor of death to all vnbeleeuers. 1 cor. 10, 6

That which is here spoken of shutting the heauens that it raine not, and turning the waters into blood, is an allusion to *Elias* and *Moses*. Whereof the one by his prayer shut the heauens, the other by his rod turned the waters into blood: Now the faithfull Ministers of the Gospell are compared to these two, not because they should worke such outward myracles as they did, but because they shoulde bee furnished with spiritnall power, vvhich is farre greater. For most sure it is, that the inuisible and spiritnall power wherevwith the Ministers of the Gospell are armed, is verye great and glorious, though the Worlde see 1 King. 17

see

see it not, nor know it not. For the Apostle saith; *The Weapons of our warfare are not carnall but spirituall, mighty through God, to cast downe holds, casting downe the immaginations, and euery high thing that is exalted against the knowledge of God, &c.*

2 cor 10 6

verse 7

And when they haue finished their testimony, the beast that commeth out of the bottomlesse pit, shall make warre against them and kill them.

Heere is set downe the great cruelty and bloudie tyranny which Antichrist shoulde vse againste these faithfull vvitneses of our Lord Iesus. For although they ouercome him with the spiritual sword, which is the fire that commeth out of their mouthes: yet for a time power was giuen to this beast that commeth out of the bottomlesse pit, that is, the pope and his adherents to murder Gods Saintes with the materiall sworde: but yet note that Antichrist can dooe nothing till the two witneses haue finished their testimony; such is Gods care and prouidence for all his faithfull seruants.

verse 8

And their corps shall lie in the streetes of the great citie, which spirituallly is called Sodome, and Egypt, where our Lord also was crucified.

By the great city, here is meant *Rome*, and yet not the city only of *Rome*, but all the *Romane Empire*, power, and iurisdiction, as afterward shall bee made manifest. Now the corpses and dead carcases which were murdered and massacred in all nations, by Antichrists tyranie are heere said to lie in the streetes of *Rome*, that is, to be cast forth into the open fieldes, as not worthy the honour of buriall in all places, countries, & kingdomes, within the *Romane Empire*; or

iurif-

iurisdiction of *Rome*, as we read to haue bin in *England, Scotland, France, Ireland, Germany, and Spaine*. And as the holy ghost saith, *the dead bodies of thy seruants haue they giue to be meat to the fowles of the heaue, & the flesh of thy Saints vnto the beasts of the earth.*

Psal. 79, 2

Moreouer, it is to be obserued, that *Rome* is heere compared spirituallly, or by a trope, to *Sodome & Egypt*. To *Sodome* for filthines; for what city euer was, or is more filthy then *Rome*, the mother of whoredomes and abominations of the earth? And to *Egypt*, for Idolatry & keeping Gods people in spirituall bondage.

Chap. 17, 8

Last of all, it is here said, that our Lord Iesus was crucified at *Rome*, which may seeme strange sith all men know, that Christ was crucified at *Ierusalem*. But to answer this doubt, we are to vnderstand, that in respect of the place, our Lord Iesus was crucified at *Ierusalem*: but if we respect the power & authority that put him to death, he was crucified at *Rome*: for Christ was put to death by a *Roman Iudge*, by *Roman lawes*, by *Roman authority*, by a kind of death proper onely to the *Romanes*; and in a place which then was within the *Roman Empire*. And for this cause is here said, that Christ was crucified at *Rome*.

And they of the people, and kindreds, and tongues, and Gentiles, shall see their corpses three dayes and an halfe, and shall not suffer their corpses to be put in the graue.

verse 9

Hitherto we haue heard of the rage of Antichrist against the two witneses. Now further wee are to vnderstand of the malice & fury of all his adherents; that is, all *Papists, Atheists*, and the rest of the blinde people, and seduced multitude, which all did allow the *Popes* cruelty in sheading the bloud of the *Mar-*

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tyrs;

tyrs, and they do testifie the allowance & approbation of the Popes fact, and also their owne malice and madnesse against them in this, that they vwill not vouchsafe them the honour of buriall, but caste out their dead bodies as carrion, or as the dead bodies of dogges or swine; thereby shewing that they esteemed them no better then so. Nay, we read that their hellish rage and madnes was so great & outrageous, that they wrecked their malice vpon the dead bones and carkasses of Gods Saints and Martyrs. For their bloody and most malicious minds could not be satisfied except they digged vp the bodies of Gods Witnesses out of their graues, and burnt them to ashes. Whereas it is said, *they shal see their corpes*, the meaning is, that all the blind people within the Romaine Empire should be eye-witnesses of these things, and not only so, but euen great Agents also in the slaughter of Gods people.

By 3. daies & an halfe, which is halfe a week; he meaneth all the time of Antichrists raigne, & tyrannical government, as before hath bin shewed. For these 3 daies & a halfe, being in prophetically computation three yeares and a halfe, signifie the same thing that the 42. moneths, and a thousand, two hundred and three score daies before.

verse 10

And they that dwell vpon the earth shal reioyce ouer thee and be glad, and shall send giftes one to another: for these 2. Prophets vexed them that dwelt on the earth.

Here we see how the inhabitants of the earth, that is, the seduced multitude and blinde people in the time of ignorance, do greatly insult & triumph ouer the death of the Lords witnesses, & they do expresse their

their ioy by sending gifts & presents one to another, as if they had receiued some great benefites, or had heard the most ioyfull newes in the world. And the reason is added, because they vexed and tormented them; meaning thereby, that the preaching of the truth, & the reproofing of their errors, Idolatries, & manifold impieties, was a dagger, and a corsey vnto them, they could at no hand endure it: for the preaching of the Gospell is the torment of the world, & the Preachers the tormenters. These few Preachers thundering against their superstitions, and abominable seruice of Antichrist, did vexe euery veine in their heart, and inwardly so wound and launce their consciences, that they could haue no rest til they had rid them out of the world. But now hauing dispatched them, and made riddance of them, they are very cranke and iocund.

But after three daies and a halfe, the spirit of life coming from God, shall enter into them, and they shall stand vpon their feete, and great feare shall come vpon them which saw them. Verse 11.

Notwithstanding the rage and sauage fury of the Pope & his followers; yet here is shewed, that they could not preuaile as they desired: for within three daies and a halfe, that is, when the date of Antichrist raigne was expired, and the time come that Popery must be disclosed by the light of the gospel breaking forth; there followeth a great alteration. For these two Prophets or witnesses are raised vp againe. For he saith, the spirit of life which came from God, shall enter into them, and they shall stand vpon their feet.

This may seeme somewhat strange; but it is not

to be vnderstood that they should be raised vp bodily in their persons till the last resurrection: but that God wold raise vp others endued with the same spirit, which should mightily defend both the doctrine, cause & quarrel, which their predecessors had maintained, and sealed with their blood; in whom they should after a sort reuiue and liue againe, euen as *Elias* did reuiue, & as it were liue again in *John Baptist*, who is said to be endued with the power & spirit of *Elias*, as it was foretolde by the Prophet, and as our Sauior himselde doth auouch. Now blessed be God, that we liue in these daies wherein wee see with our eyes all these things fulfilled. For when the Pope & his Cleargy had murdered *Gerhardus*, *Dulcimius*, *Nauarenfis*, *Valdus*, *Nicolaus Orem*, *John Picus*, *John Zifca*, *Visilius Groningensis*, *Armerius*, *Wickliffe*, *Husse*, *Jerome*, of *Prage*, and many Preachers in *Sueuia*, and one hundred holy Christians in the country of *Alsatia*, and many others in al countries, and of al conditions of men: yet for all that spight of their hartes, God raised vp others in their stead, as *Luthar*, *Caluin*, *Zuinglius*, *Peter Martir*, *Peter Viret*, *Melancton*, *Bucer*, *Bullinger*, & their successors; yea the thousands of excellent Ministers, and Preachers which are dispersed ouer all Eutope at this day: In whom all the former witnesses do reuiue, and as it were stand vp on their feete againe. And now a great feare is come vpon the Pope and his Cleargy, and all his fauorites: for they did neuer so much as dreame of such an alteration: but this is the Lords doing, and and is is maruellous in our eyes.

Vers 12. And they shall heare a great voice from heauen, saying
unto

unto them, come up hither: and they shall ascend vp to heauen in a cloud, and their enemies shall see them.

Heere the Lordes witnesses whom Antichrist had murdered, are called, and taken vp into heauen, that they may be crowned with glory and immortality, hauing in the earth fought so excellēt a fight of faith as they had: for euen as Christ their head was taken vp in a cloud into the heauens, euen so his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreover, it is here said, that their enemies shall see them ascending vp, they shall as it were ascend vp in their sight: for from the fire and faggot, swords and Speares of their enemies, they went directly vnto God, and the very consciences of their persecutors did witness so much; nay some of them being in horrible convulsions of conscience, did not sticke to vtter it; auouching the innocency of Gods Martirs: as sometimes *Pilate*, and the Centurion did of Christ. But though they had not bin iustified by their enemies, yet are they here iustified by a greater testimony: for the voice from heauen, the voice of God doth iustifie them, and cleare them; accounting them worthy to be called vp from the earth to Heauen, and receiued to eternall glory. For howsoeuer the Pope & his Cleargy condemned them for hereticks and scismaticks; yet here they are iustified and cleared by a voice from heauen, which is more then the voices, suffrages, and approbations of all men in the world.

And the same houre there shall be a great earth-quake, and the tenth part of the Citie shall fall, and in the earthquake shall be slaine in number 7. thousand, and

the remnants were sore feared, and gave glory to the God of heauen.

As he hath shewed before that the world was very ioyfull and iocond, when they had made dispatch of Gods witneses; but afterward full of feare and terror, when they saw what followed: So here in this verse is shewed, that at the same houre, that is about the same time whe they haue persecuted the Saints, and see thousands of others raised vp in their stead, & as it were out of their ashes, or rather out of their blood, that there should immediately follow a *great earthquake*; that is, horrible commotions, seditions, tumults, and open wars among the Kingdoms and Nations of the world, & amongst all people which should liue after the breaking forth of the light of the Gospell; as this day we see with our eyes. For who now in these daies doth not see and feele this Earthquake? Who knoweth not what stirres there haue bin and are euery where about Religion? Who is ignorant that al the wars, seditions, treacheries, treasons, and rebellions that are this day in Europe betwixt one kingdome and another, are specially concerning the matter of Religion? But mark what followeth. Behold the effect of this Earthquake. It is said, that *the tenth part of the City shall fall*: By the City heere hee meaneth the great City of *Rome*, mentioned before verse 8. which is therefore called the great City, because it was the chiefe city of the Romane Empire, and the very seate of Antichrist. Now then the sense and meaning of the holy Ghost is, that when there once beginneth to be an *Earthquake*, that is, broiles, contentions, alterations, que-

sions,

sions, and disputations; about Religion; and that the popish doctrine which had so long preailed in the world, should be called in question, yea openly preached against, convicted and condemned, that then *Rome* should begin to fall, and Romish religion to suffer a great Eclipse, yea the tenth part; that is, some part of the city of *Rome*; I mean the doctrine and authority of *Rome* should be ouerthrowne. Now this falling of the tenth part of *Rome*, was fulfilled within some fewe yeares after the broaching of the Gospell by *Luther*, and his immediate successours; but since it is gone backe many degrees, and hereafter it shall still ebbe and consume away by degrees, euen till it come to nothing: as God willing shall be plainly proued hereafter.

Moreover, here is set downe another effect of this earthquake: which is, that thereby shall be slaine in number seuen thousand, that is, many thousands, for the number of seuen is a perfect and vniuersall number, as formerly hath bin declared. But the sense of this clause is, that all such as wil not yeeld to the gospell after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out sturdily against the truth, shall feele the heavy iudgements of God vpon them, and come to miserable and wretched ends, as did here in England *Stephen Gardiner*, bloudy *Bonner*, and many other such open persecutors in other nations and countries, as the booke of Martyrs doth plentifully witnesse.

Last of al it is said, that *the rest were terrised, & gave glory to the God of heauen*: that is, the elect of God, seeing

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Chap. 9.

ing these horrible iudgements vpon the persecutors of the Gospel, and hauing their eyes opened through these contentions and broiles about religion, should repent of their former Idolatries, blindness, and ignorance, should yeeld to the truth, and giue glory to the God of heauen: as at this day we see thousandes doo, God be thanked. We heard before in the time of the Turkes murthering army, when the third part of men were slain, that the rest repented not of their Idolatry. But now (God be praised for it) many doe repent euery day, and turne from dumbe Idols, to serue the liuing God. And therefore although the times wherein we liue, bee sinfull and troublefome, yet are they golden times and daies, in comparison of former Ages, wherein Antichrist did raigne and rule ouer all. Moreouer, from this place may plainly and strongly be concluded, that the Gospel shall preuaile more and more in al the kingdomes of Europe, euen vntill the end of the world. For here we see it foretold and prophesied, that in this very last age of the world, & euen as it were, a little before the blowing of the seuenth trumpet, which presently hereupon is sounded, as in the next verses appeareth, many should repent, and giue glory to God.

vers. 14. 15

The second wo is past, behold the third wo wil come anon. And the seuenth Angel blew the trumpet, & there wer great voices in heauen, saying: The kingdomes of this world are our Lords, and his Christs, and he shall raigne for euermore.

Now commeth the thirde, the last, and the greatest woe, which is the woe of eternall death vpon all the vngodly, both in their soules and bodies for ever

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in the last iudgment. The first woe was the Papacy. The second woe was Turcisme. And this third woe is the last iudgment. For it now followeth, that the seuenth Angell bloweth the last Trumpet: as our Lord Iesus swate before, that when the seuenth Angell should blow the Trumpet, there should bee no more time. Therefore when we see all things fulfilled which do belong vnto the sixt trumpet, it remaineth that we should euery houre expect and looke for the blowing of the seuenth trumpet, and the end of the world. For the holy ghost telleth vs, that whe the kingdome of the Pope and the Turke shall fall, and the Gospell be preached in many Nations and kingdomes, that then the third woe will come anon; that is, the last iudgment followeth presently vpon it. Now at the blowing of this seuenth trumpet, ther were great voices in heauen, saying; the kingdomes of this world are our Lords, and his Christs, and he shall raigne for euermore.

Chap. 10, 6

These voices in heauen are the triumphing voices of Gods elect, who do exceedingly reioyce and triumph, that the kingdome of Sathan & Antichrist is ouerthrowne, and that the Kingdome of God and of Christ is set vp, and shall stand for euermore. For now all aduersary power being ouerthrowne, christ doth deliuer vp a peaceable kingdome to his father, as it is written; *Then shalbe the end, when he hath deliuered vp his peaceable kingdome to God the Father:* For he must raigne ouer the Church militant, till he haue trod downe all his enemies vnder his feet, and when the Sonne of God hath subdued all things to himselfe, then shall he be subiect to his Father, as he

I cor. 15. 24

X

16

is the mediator of the Church, and yet raigue with his Church triumphant for euermore.

Verse 16. *Then the 24. Elders which satte before God on their seates, fell vppon their faces, and worshipped God.*

verse, 17 *Saying: We giue thee thanks o Lord God almighty, which art, which wast, & which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

chap, 4 These 24. Elders doo signifie all the elect, both of Iewes and Gentiles, as we haue heard before; which all in most suppliant manner, doo worship the onely euerslasting God, euen in the Church triumphant, and do greatly reioyce, and giue all praise and glory vnto him, because now hee had receiued the Kingdome, the power and the glory, both Pope & Turk, and Emperour, and all his enimies, being subdued vnder his feete.

Verse 18 *And the Gentiles were angry, and thy wrath is come, & the time of the dead, that they should bee iudged, and that thou shouldest giue reward vnto thy seruants, the Prophets, and to the Saintes, and to them that feare thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now he mentioneth the wrath and vengeance which is to bee powred forth vpon all the wicked at the last day, and also the reward of the godly. For whereas hee saith, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged*, the sense and meaning is, that all the prophane enimies of the Church, which haue had their time in which they were angry with Gods people, and in their wrath did afflict & vex them very fore,

should

should now bee iudged and condemned in Gods wrath: for now the day of his wrath and vengeance is come, wherein he will destroy them that destroyed the earth, and seemed to carry all before them; and where also he will giue a full recompence of reward to all his faithful worshippers, both small and great, both Preachers and professors of his Gospell.

Then the Temple of God was opened in heauen, and there was scene in the Temple the arke of his couenant, and there was lightnings, and voices, and thunders, and earthquakes, and much haile. Verse 19

This is a further amplification of that which is set down in this former verse. For now he saith, *that the temple of God should be opened in heauen*: That is an open doore & passage should be made through christ, for all the elect to enter into Gods euerslasting kingdome, and raigue with him and his Angels for euermore. By the *arke of the couenant*, is ment christ, who is said here to be seen in the Temple or kingdome of glory, because through his mediatio only (in whom the couenat of peace is established with his church) the 24. Elders are made partakers of their Crownes, and enter in with him, and his Angels into the euerslasting Temple made without hands, and eternal in the heauens. But on the contrary heere is saide, *that there were lightnings, thunders, &c.* That is, most horrible vengeance & wrath poured down vpon all reprobates in hel-fire for euermore. For when it shal be said to all the faithfull: *Come ye blessed, &c.* then also shal it be said to all vnbelecuers: *Go ye cursed into hell fire, &c.*

Now for warrant of this exposition of the last verse

X 2 that

that the temple in heauen is to be vnderstood of the kingdome of glory, looke Chap. 15, ver. 5, 6, 8. Cap. 16, ver. 1. The reason hereof is, that as the doores of the Temple of Ierusalem being set open, Gods people entred in & worshipped: so the euerlasting gates of the new Ierusalem, and celestiaall temple being set open by Christ all the elect do enter in, and worship God without wearinesse, euen as the Angels for euermore.

That the arke of the couenant is taken for Christ, see 2. Sam 6, 2 Psal. 78, ver. 61 62. This arke of the couenant, that is, Christ is here scene in the Temple, because Christ hath already taken possession of heauen as mediator and head of the Church, and now doth set open the kingdome of heauen to all beleeuers, that through him they may haue free access thereunto, as it is writen, *that through him onely we haue an entrance vnto the Father.*

Eph. 2, 18

That by *thundrings, lightnings, earthquake, haile*, is meant that horrible vengeance and wrath, which is powred forth vpon all the vngodly, see Psal. 11, ver. 6. Let this briefly suffice to satisfie the conscience of the reader. And thus much concerning the second vision contained in these eight Chap. going before, wherein we haue heard all things expounded that do belong vnto the opening of the seuen scales, and the blowing of the seuen Trumpets, that is, all notable thinges which were to fall out from the Apostles times, vnto the end of the world.

CHAP. XII.

Now

NOW hauing finished the second vision, wee are come vnto the third, contained in all the chapters following, euen vnto the ende of this Booke. Wherein diuers things, which were obscurely and darkely set downe in the former vision, are more plainly and fully opened & expounded: so that this 3. vision is as it were a commentary or more cleare exposition of sundry things contained in the second visiō. But especially of the persecuting Roman Empire mentioned in the opening of the second scale, & also of the papacy mentioned at the blowing of the fifth trumpet. But the generall summe of this third vision, is a liuely painting out of the malignant church and the great vpholders thereof, the Diuell, the Roman Emperor, and the Pope. It sheweth also the rising and falling of the Roman Empire, and the rising and falling of the papacy. It sheweth also the vtter ouerthrow of both together, with the eternall condemnation of the Deuill, which set them all a work to fight against the Church. Last of all, it sheweth the eternall felicity of the Church, and the vnconceivable happines of all Gods chosen in the heauens for euermore. This principall drift of this 12. Chapter, is to set forth the nature of the true, visible, & militant Church here in earth, whose head is Christ Iesus. And also the false malignant Church, whose head is the Deuil, together with the continuall enmity and war which is alwaies betwixt them.

This Chapter may very fitly be diuided into five parts.

The first is a description of the Church.

The second is a description of the Diuell, the churches enimie.

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The

The third containeth the Churches battaile with the diuell, and her victory.

The fourth sheweth the ioy and triumphes of the godly, in the churches victory ouer Sathan.

The fift and last sheweth the fury, and malice of Sathan, who, although he was foiled in battel by the church, yet would not giue over, but continued persecuting the Church in her members, and making war against the remnant of here seede.

Text.

And there appeared a great wonder in heauen: A woman clothed with the sun, and the moone was under hir feete, and vpon her head a crowne of 12. starres.

verse 1

First the Holy-Ghost calleth the matters of this chapter *a great wonder*, to stir vs vp to attention. For men are much moued with wonders; and a wonder indeede it is in the literall sence to see a woman cloathed with the Sunne, &c. but a far greater wonder in the spirituall sence, as we shal hear, and the greatest wonder of all, that a poore weak woman should encounter with a gear red dragon, and ouercome him. It is said to be *a wonder in heauen*, because the church here in vision appeareth not vpon the earth, but in heauen, in as much as her birth is from heauen, hir inheritance in heauen, & her conuersation in heauen.

The Church is heere compared to a woman, as in the 45. Psalm, and the whole book of the Canticles, and that for three reasons.

First, as a woman is weake and feeble, and in law can do nothing of her self without her husband: so we

of

of our selues are weake and feeble, and in matters of Gods law and worship can do nothing without our husband christ, as he saith: *without me ye can doe nothing*. Secondly, as a woman through the company of her husband is fruitful, & bringeth forth children: so the Church by her coniunction with Christ, and his word, doth bring forth many children vnto god. Thirdly, as the loue and affection of a woman is to her husband, as Gen. 2. 16. so the loue & affection of the church is altogether to Christ, and Christ to her.

This woman is cloathed with the Sunne: that is, the Church is cloathed with Christ *the Sun of righteousness*. ^{Mal. 4. 2} as the Prophet speaketh.

The Moone was under her feete. Whereby is ment, that the Church treadeth vnder her feete all wordly things, which are compared to the Moone for their often changes, waxings, wainings, and increasings, decreasings, & continual mutations, & vncertainties. The Church treadeth all transitory things vnder hir feet: that is, she maketh light account of them; she regardeth them not in comparison of heauenly things. For he that is cloathed with the Sun, careth little for the light of the Moone.

She hath vpon her head a crowne of 12. stars: which signifieth that the Church is adorned, & beautified with the doctrine of the twelue Apostles, that is, the doctrine of the Gospell, as it were with a crowne of Gold, of Pearle, and Pretious Stones. For the doctrine of the Gospell is the crowne of the church.

And she was with child, and cryed traouailing in birth, ^{verse 2} and was pained ready to be deliuered.

The Church is said to be with child after she hath

con-

cōceined the immortall seed of the word, by the ministry of the Gospell, as the Apostle saith. *In Christ Iesus I haue begotten you through the Gospell.* And to the Galathians: *O ye little children of whom I trauell in birth againe, till Christ be formed in you.*

It is not only said that this woman was with child, but also, that shee was very neere her time ready to bring forth, and to be deliuered, and that she crieth in trauell. Now the child which she bringeth forth, is christ Iesus, as appeareth verse 5. for there it is said of him, that *he should rule all nations with a rod of Iron.*

Now although Christ was borne but of one member of the Church, which is the Virgin *Mary*: yet may it be said that the whole church, which was before his cōming, did euen trauaile with pain to bring him forth, because they had through faith in the promises a longing, & feruent desire and expectation of his comming. For from the first promise made to *Adam*, & afterward renewed to *Abraham* & his posterity; the church stood in a continuall expectation of the promised Messias, looking wishly euery day whē he should bee actually exhibited to the world. For which cause here she is said *to cry traauailing in birth.* And not vnfaulerly also may the Church be saide to cty traauailing in birth, when through many persecutions and afflictions, she bringeth forth Children vnto *GOD* by the ministry of the word. For the Church bringeth forth no children at ease, but with hard trauaile, and much adoe, hauing so few friends to helpe her, and so many enemies against her, as anon we shall heare.

Verse 3. And there appeared another wonder in heauen. For be-

behold a great red dragon, hauing seauen heads, and ten hornes, and seuen crownes vpon his heads.

And his taile drew the third part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman, which was ready to be deliuered. verse 3, 4

Now we are come to the description of the church great & capitall enemy, which is the diuell: who because he studieth and laboureth continually to impeach the good estate of the Church in heauenlye things, to delect her from her dignitie, and dispossesse her of her inheritance, therefore here in a vision he is said to appeare in heauen. For he medleth with the Church, in and about heauenly thinges, practising to pull her out of heauen, from whence shee came, and whither she must returne, euen to cast her into hell, and condemnation with himselfe, if it were possible.

The diuell is compared to a dragon, for his furie & felnesse; to a great dragon for his power & might; and a *red dragon*, for his bloody cruelty, malice, and madnes against Christ, and al his members.

His *seuen heads* signifie his manifold sleights, and subtilties, wherein he is a crafts-maister.

His *ten hornes* signifie his dreadful power. For who knoweth not that he is stronger then any other creature, hauing not losse his strength by his fall, but remaineth as strong as an Angell of light.

His *seuen crownes vpon his heads*, do signifie his manifold victories ouer the world. For hee hath from time to time, and from age to age, got so many conquests of the world, through his sleights and power, that now *hee is the GOD of the world*, as the Apostle saith, and raigneth as king ouer them.

This dragon hath a monstrous taile both for length and strength. For it is so long that it reacheth vp to heauen, and so strong that it brusheth down the stars from thence. That is, the diuel through ambition & couetousnesse, and other fleshly lusts, doth pul down many ministers, which shined in doctrine and life, as the stars of heauen, euen vnto the earth, where they haue lost their brightnesse and glorye, and shine as much as the Moone in a mist.

Moreouer it is said, that *the dragon stood before the woman in trauel, to deuoure her child as soon as it was borne.* Wherein we are to obserue the malice and furie of Sathan, in that he watcheth so narrowly to deuour the blessed seed, euen the Sauour of the world, so soon as he was born. And for this cause he stirred vp *Herod the K.* subtilly to seek him out by the wise men, that he might kil him: and afterward most cruelly practised the same, by murthering so many innocents. But this is alwaies a generall truth, that Sathan seeketh to sinother not onely Christ, but euery member of his in the cradle; yea to blast them in the bud, before euer they come to fruit or flower.

So she brought forth a man child, which should rule all nations with a rod of iron, and that her child was taken up vnto God, and his throne.

Notwithstanding the malice and watchfulness of sathan, yet the Church bringeth forth Christ, which shoulde rule and ouer-rule all nations with a rod of iron: that is, the scepter of his word, as it is in the second Psalm, and with the rodde of his mouth, as the prophet speaketh.

Moreouer it is said, that *this child was taken up vn-*

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to God and his throne. That is, Christ by his resurrection did take possession of his chaire of estate, in despite of *Herod, Pontius Pilate,* the Priests, the Pharisees, and all other his enemies, which sought to keep him down: and now he being ascended into heauen, doth draw all his members vnto him, in despite of the diuell and all his imps.

And the woman fled into the wildernesse where shee verse 6.
hath a place prepared of God, that they shoulde feede her there a thousand two hundred and threescore daies.

Now after the womans child was set in safety, here is shewed what became of the woman her selfe: To wit, that shee was so sore pursued by the Scribes and Pharisees, and by the priests and Elders, that she was faine to flie into the wildernes. The natural sense and meaning of this place is, that when the church began to grow, after Christs ascension, and the number of the Disciples to increase exceedingly, as we reade in the 2. of the *Acts*, Sathan did so greatly maligne it, and began to be in such a rage, that he would haue eaten them vp all at a bitte, and rooted them out at once, tharso the woman might haue no more being in the earth. And therefore we reade, *Acts*, 8. that after the stoning of *Steuens*, there was such a persecution raised vp against the church by the high priests, the Princes of the Iewes, the Pharisees, and all that cursed crewe, that all the Apostles and Disciples of Christ were scattred and dispersed here and there in the Heathen countries, and among the heathen people, which here are called *the wildernes*, that is to say, a ground vtilld, desolate, and barren of all fruites of godlinesse.

But now may some man say, how shal the church doe in the wilderness? how shal she liue? how shal she be sustained? There is no tilling, no sowing, no planting, there groweth no corne, there is nothing to be had either for food or raiment. Here it is answered, that God prepared a place for her, where she shoulde be fed. God took vp an Inne for her. She wanted neither food nor raiment in her persecutions and troubles. Which teacheth that God dooth alwaies provide for his own, euen in great miseries, scarcities, famines, banishments, and persecutions. As sometimes he did for *Elias* in the time of dearth, and for the children of *Israel* in the wilderness.

The time, vvherein the church was fed in the wilderness, was *a thousand two hundred and threescore dayes*: that is, during the time of her persecutions, as before hath bin shewed, chap, 11. vers, 2.

v. 7. 8.

And there was a battell in heauen, Michael and his angels fought against the dragon, and the dragon and his angels fought.

But they preuailed not, neither was their place found any more in heauen.

Now we are come to the third part of this chapter, which is the battell betwixt Christ and the diuell. For whereas the dragon could not smother Christ in the cradle, as he endeoured, & so deprive the Church of all her happines for ever, now he proclaimeth open warre, both against Christ, and all his members, plotting and purposing to oppugne the very saluation of the church, though it be founded in Christ. Vvherein he sheweth both his impudency and furious madness. *Michael* here signifieth christ, as *Dan.* 10, 13. This name

name is giuen to Christ in *Daniel*, because hee is the first of the chiefe princes, that is, he is the head of the Angels, who are chiefe princes, as the Apostle affirmeth. Col. 1, 16

That Christ hath his Angels ioyned with him, is not to note any vveakenesse or wante of strength in Christ, alone to ouercome his enemies, but to shew, that as christ doth effect great wonders in the world, so for the most part hee doth it by instrumentes, and meanes: as sometimes Angels, sometimes men. But here specially meaneth the Apostles, and their successors, yea and at this day all christian kings, princes, and potentates of the earth, & all others, which take part with christ against the diuel, & his instrumentes.

Well, here wee see that these two Generals, and grand captaines *Michael* and the Dragon, do muster both their armies, ioync battell, and fight a pitched field, the euent and successe whereof is this, that the Dragon and his Angels goe downe. Oh blessed successe may wee say! For if the diuell had preuailed, it had bene woe to vs; sith this battell was about, and concerning the very saluation of mankind by christs death and resurrection. We know how the diuel set vpon Christ alone to tempt him vnto sin, that so hee might ouerthrow the worke of our redemption, supposing in this combate or Monomachie to haue got the day: but he preuailed not. Afterward how strongly did hee oppugne him by his Angels? I meane the Scribes and Phatisees, the high priests and Elders of the people, yea al the diuels in hell, and his whole infernal armie, not onely in murdering and crucifying his naturall bodye, but also in vsing all forcible and

and cunning meanes to keepe him downe, that hee might neuer rise vp againe; as the great stone vpon his tombe, the sealing of it, the watch set to keepe it. For the diuel knewe right well, that if Christ rose againe, he should lose the field: For the resurrection of Christ is our actuell iustification, *And Christ was mightily declared to be the Sonne of God by his resurrection from the dead.* Well, do the dragon and his angels what they can, yet Christ is risen againe, & hath spoiled principalities and powers; yea al the infernal armie, and hath made a shewe of them openlie, and hath ledde them al in triumph vpon his crosse: So that we see in this first and greatest battell, the diuell hath the foile. And it is further said, *that this diuel and al his Angels were cast out of heauen, & their place was no more found:* which is not to be vnderstood of their first casting out of heauen, immediately after they creation. For at that time they were no diuels, nor enemies to the church, but Angels of light: but now since their fall, and since they were diuels; they are said to be cast out of heauen, not because they euer came in heauen since they were diuels, but because they can no longer impeach the church touching hir blessed estate in heauen. They are without all hope to dispossesse hir of hir inheritance: for that is ratified, and made sure vnto hir in the death and resurrection of Christ. And for this cause it is said, that the diuell hath no more to do in heauen: that is, he cannot for his heart ouerthrow the saluation of Gods children.

Rom, 8, 33

For who can lay any thing to the charge of Gods chosen? It is God that iustificeth, who shall condemne? It is Christ which is dead, yea or rather which is risen againe, &c.

True

True it is indeed that this battell is said to bee in heauen: that is, about heavenly thinges, yea about the highest points of heauen, which is saluation or damnation; for the diuel vpon this very point, hath from the beginning mightily wrestled and struggled with the church, and doth euen vntil this day: but blessed be God, that he cannot, nor shall not preuaile against any one of Gods elect. For our Lord Iesus saith, *I Ioh, 10, 28*
give vnto the eternall life, & they shal neuer perishe, neither shal any take them out of my hand: my father which gaue the me is greater then all. Neither shal any plucke them out of my hand. Again, Al that the father giveth me, shal come vnto me. And this is the fathers wil which hath sent me, that of al which he hath guen me, I should lose nothing, but should raise it vp againe at the last day.

Now further we are to obserue, that as christ in his owne person hath once preuailed in the maine battell against the diuel, so his church militant shall likewise alwayes preuaile through him. For it is written, *Mat, 16*
The gates of hell shal not preuaile against it.

And the great Dragon, that old serpent, called the diuel and sathan was cast out, which deceiueth al the world: He was euen cast into the earth, & his Angels were cast out with him.

Now because the diuel cannot ouerthrow the saluation of Gods elect, he is said to be cast out of heauen into the earth: that is, amongst earthly and carnall men, that he may exercise his tyranny, and wreck his malice vpon them. For he hath power given him to tyrannize ouer them at his pleasure, and the Apostle saith, *he worketh in the children of disobedience, and taketh them captiue to do his will.* Ephes, 2, 2

Then

Then I heard a loud voice in heauen, saying: now is saluation, & strength, and the kingdom of our God, & the power of his christ: for the accuser of our brethren is cast downe, which accused them before God day and night.

Here is the triumphant song of victory, which all the Saints & Angels do sing vnto God, praising and magnifying his power, and the power of his Sonne Christ, for ouercomming the dragon, and giuing the victory to the church through Christ. For now with great ioy and loud voices they sing and say, that the churches saluation is sealed and made sure vnto her for euer. It can neuer be shaken. The diuell is foyled and cast downe into the earth.

These songs of ioy after great victories are of great antiquity in the church; as we read of the children of Israell, after the overthrow of *Pharaoh* & his army in the red sea: of *Deborah*, after the great victory ouer *Sisara*: of the women, that sung after the victorie of *Goliath* by *Dauid*.

The deuill is called the accuser of the brethren for two causes: First because he accuseth Gods electe of much sinne, and calleth for iustice against them day & night at Gods hands, that they might be condemned vpon such articles as he is able to proue againste them: for he knowving right well that the iudge of al the world is a iust God, and must needs deal vp rightly, doth daily vrge him to do iustice vnto sinners, being willingly ignorant that al Gods people, though sinners, are cleared and discharged in Christ.

Another reason is, because of the calumniations, reproches and slaunders, which in al ages, at al times, and in al places and countries, hee hath alwaies vn-

iustly

iustly raised vp against the true worshippers of God.

But they ouercame him by the blood of the Lamb, & by the word of their testimony; and they loued not their liues vnto the death. verse 11.

Heere is shewed that the churches victory ouer satan and hel, is not thorough any power or might of her own, but by the blood of the Lamb, and the word of their testimony, that is, the word of God, which they witnes, professe, loue, & stick vnto euen vnto death.

Therefore reioyce ye heauens, and ye that dwell in the. verse 12.
Wo to the inhabitants of the earth, and of the sea: for the diuel is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

Here againe the saints, and Angels, & al the blessed company of heauen, are called vpon, & exhorted to reioyce, because the diuel & his angels are cast our, and the elect haue the victory ouer him through the blood of the Lamb, and because the saluation of the church is sealed vp, and God only reigneth through christ. Which al are matters of so great momēt, that not onely the church militant is stirred vp to reioyce herein, but euen the church triumphant also, that is, the spirits of iust and perfect men. But on the contrary, here is feareful woe denounced against the inhabitants of the earth, and of the sea: that is, all Papistes, Atheists, worldlings, and reprobates. For sith he cannot haue his wil of the church, yet hee will haue his will and wreak his malice vpon them, by hardning their hearts, and blinding their eies, and making them his slaues & vassals, to fight for his kingdom against Christ, against his church, against all goodnesse, and all good men. The reason is added, why the diuell is

in such a rage with the worlde, and commeth vpon them in so great wrath and furie, to wit, because *hee hath but a short time*: that is, because his kingdome draweth to an end, therefore he doth so bestir him.

Verse 13. *And when the Dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man child.*

Now the diuel seeing himselfe cast out of heauen, so as he cannot impeach the saluation of the church; he raiseth vp horrible persecutions against her by his instruments here in the earth, labouring to roote hir out if it were possible: for being ouertome of the head, he doth now with might and maine, set vpon the body; and what horrible stormes hee hath in all ages, specially in these last daies raised vp, and daily doth raise vpon against the church, both the scriptures and al church stories do abundantly declare.

Verse 24. *But to the woman were giuen two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.*

These two wings do signifie al the waies & meanes of euasion, which God gaue to his church, when hee deliuered hir from the hands of her pursuers & persecutors: and also her swift flight from them, and all their malicious practises. For although the church cannot absolutely fly from the presence of the diuel, with hir Eagles wings, being so vnspcakably swift as he is; yet after a sort she is said to fly from him, and his presence, when the power of the tyrants and persecutors which he raiseth vp, cannot ouertake hir, to murder & kil hir. But as touching her flight to the wilderness, and

and her lodging & nourishment there, by gods providence, in the midst of all penury and extremity, we haue sufficiently heard before ver. 6. and therfore here I surcease to speake any further of it. As concerning the space and continuance of her nourishment in the wilderness, which is here set down to be *a time, & times, and halfe a time*, it is the same that the thousand two hundred and threescore daies, mentioned in the sixt verse; and the 42. monthes, mentioned Chap. 11. verse 2. and the three daies and a halfe, mentioned Cap. 11, ver. 6. as before hath bin shewed.

And the serpent cast out of his mouth water after the woman, like a floud, that he might cause her to be caried away of the floud. verse 15.

Now the church being secretly hid and nourished by Gods providence in the wildernesse, so as the dyuil & his instruments cannot find her out, nor come at her, he taketh another course, and casteth about another way to annoy hir; & that is by casting a floud of water after her to drowne her withal. Whereby is meant, the innumerable lies, reproches, & slanders, which he raised vp by sundry hereticks against hir in all ages; as the Ariians, Donatists, Papists, and such like, and all to bring her into the hatred of Princes, Potentates, & al that wer in loue with her; that sith otherwise he cold not preuaile against hir, yet at least he might vtterly sink her in this gulf of reproches.

But the earth help the woman, and the earth opened her mouth, and swallowed up the floud, which the Dragon had cast out of his mouth. verse 16

The same God which first deliuered the Church from the violence and fury of sathan, and afterward

cast him out of heauen, & gaue her the victory ouer him; and after that againe miraculously hid hir and preserued her in the wilderness, doth not now at a dead lift forsake her, nor suffer her to be drowned in this flood of reproches, and vniust calumniation, which the Dragon cast vp after her. But causeth the earth to help her, and to swallow vp the flood: That is, he vseth all creatures in the earth to help his church: and not onely so, but also he stirreth vp many earthly and carnall men to befriend the church, & to take part with her against her enemies. As sometimes he did *Cyrus*, *Ebedmelech*, *Nebuzaradan*, *Gamaliel*, and sundry others, whose power and policy he vsed for the good of his church, and for the drying vp of that flood of reproches, which Sathan hath in alages cast vp against her. And God be thanked, we see at this day that this flood of slanders and calumnies, which Papists & Atheists cast out against the Church, and her particular members, do dry vp daily, & shall dry vp more & more, being drunk in by the earth. And the Church doth still stand vnmouable, and shall stand and continue euen vnto the end of the world.

verse 17

Then the Dragon was wroth with the woman, and went & made war with the remnant of her seed, which keep the commandmentes of God, and haue the testimony of Iesus Christ.

Here we see there is no end of the diuels malice. He is insatiable in mischief: though he haue neuer so many foiles, yet hee will not giue ouer, but begin again. For whereas he could not preuaile against the woman, to cast her out of heauē, by impeaching her election and saluation in christ, nor yet root hir out the

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the earth by persecutiōs, being hid in the wilderness, and locked vp in the priuy chambers of Gods providence, as sometimes yong *Ioash* was locked vp in the priests chamber from the fury of *Athaliah*: now hee King 11, 2.
goeth another way to work, and setteth vpon her in her seed and posterity, which remain in the earth vnto this day. So that now sith he cannot do what mischief he would against the church; yet will he doo what he can: seeing he cannot wound hir in hir head, yet wil he bite, & pinch at her heele; as it is written, that *he should bruisse her heele*. And as is the malice of Gen. 3, 15.
Sathan against the church, so is the rage and fury of al his members, euen all the wicked and vngodly, against the true worshippers of God. They are restless in malice and in mischief: if they cannot vex them one way, they will try another: if they cannot touch them in their liues, yet will they molest them in their goods and good name: if they cannot do what they wold, yet wil they do what they can: they wil neuer giue ouer: if they can spite them in the least thing that is, they shall be sure of it. For they are as full of venime as a Toad, and as full of malice to Christ, as an Egge is full of meate.

And I stood on the sea sand.

Now Iohn affirmeth that hee stood vpon the Sea sand, to behold the beast which riseth out of the Sea in the next chap. or else because the greck word may Verse 18
be of the third person, which is, he stood, that is, the dragon stood, it may beare this sense, that the diuell stood vpon the sea sand; as it were working and framing out of the sea his cheefe instrument, which is the beast now following to be spoken of.

Z 3

CHAP.

CHAP. XIII.

WE haue heard in the former chapter the description of the Church, and of herarchie, and of the battell betwixt them, with the successe thereof. Now in this chapter we are to heare of the dragons two great instruments, wherby he fighteth against the woman: that is, the Roman empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed, and afflicted the church. Therefore the maine drift of this chapter is, to describe at large these two beasts, together with all their beastly proceedings. So that this chapter may fitly be deuided into two principall parts.

The first is a description of the Roman monarchy, when it was at the highest pitch, vntill the II. verse.

The second, is a description of the Papacy, when it was in his pride, and exaltation; in all the verses following vnto the end of this chapter.

In the first of these two maine braunches, the Roman Empire is diuersly described.

Verse 1

First, of the petigree thereof.

Secondly, of her seuen seuerall gouernments.

Thirdly, of her great and outstretched power.

Fourthly, of her victories.

Verse 2

Fifthly, of her blasphemies.

Verse 3

Sixthly, of her furie, rapine, and pride.

After this is set down the wound, which was made in the Empire, with the curing of the same.

vers. 4, 5, &c.

Lastly, is set down the great and admirable power, and authority of the Roman empire, which ruled o-

uer

uer a great part of the world, and had many nations subiect vnto it, specially, when the Popes were the heads thereof.

[In the second maine part is the Papacy very liuely described.

First, from the petigree thereof, which is of the earth. Verse 11

Secondly, from the ciuill and Ecclesiasticall power thereof, which is pretended to come from Christ, although in truth it is of the diuell.

After this is set downe that the Papacy should bee as mighty, and performe as much in the seruice of the Dragon against God, as euer the Empire of the heathen could do, both by authority and force, and especially by lying wonders.

Then it is shewed, that as the Papacy did in substance of matter set vp and restore again the old Roman tyrrany, to be worshipped, and wondred at; so hath it framed an Hierarchie or Ecclesiasticall gouernment, after the very forme and president of the ancient Roman tyrrany; which is indeede so like it, that it is called the liuely image thereof: and he hath by his Cleargy and their iurisdiction, put such life and spirit into this image, that it spake with authority and power in all countries and kingdomes; in so much that whosoever would not submit himselfe thereunto, and both professe and practise popery, and yeelde himselfe wholly to the Papacy, he should die for it.

Last of all, is described and discovered from the numeratiue letters of the name of the second beast, both who he was, and from whence he should spring.

And I saw a beast rise out of the sea, hauing seuen heads

verse 8

heades, and tenne hornes, and vpon his hornes were tenne Crownes, and vpon his heads the name of blasphemy.

Rom, 13

First, we are to vnderstand that a beast in the scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the ciuil power thereof, which is of God, as it is written, *There is no power but of God*: but in respect of the tyranny, cruelty, ambition, pride, and other such like beastly qualities thereof, which are of the diuel: and therefore this beast is said to ascend out of the bottomlesse pit, chap, 17, 8.

Dan, 7, 17

This word beast is thus taken in the seuenth of *Daniell*, where the three great Monarchies of the Babylonians, Meades and Persians, and of the Grecians, are compared for their pride, rapine, and cruelty, to a Lyon, a Beate, and a Leopard. The Angell in that chapter saith expresly, that these beasts were Kings, that is, kingly governments or Dominions.

By the beast in this place is meant the Roman Monarchie, not in regard of the ciuil power thereof, but especially in respect of the tyranny of it, in oppressing the Church.

Dan, 10, 11

By the sea here is meant the troublesome state of the nations: as it is taken chap. 4. verse 6. and chap. 2. verse 1. For from the boyling and broyling estate of the former kingdoms & heathen nations, which were as a raging sea, did the Roman Empire spring vp, as all stories do witnesse. And the Prophet *Daniell* doth flatly teach, that through the diuision of the Greeke Empire, which fell out in the posterity of *Alexander* the Great, especially betwixt his two
sons

Sonnes of *Ptolemus* and *Seleucus*, this Roman monarchy by degrees made a head, till at last it came to this pitch, which now we shall heare of.

By the seuen heads of this beast, are ment the seuen severall governments of the Roman Empire. First, by Kings. Secondly, by Consuls. Thirdly, by Decemviri. Fourthly, by Dictators. Fifthly, by Triumviri. Sixthly, by Emperours. And lastly, by Popes, as hereafter shall more plainly appeare. chap 17.9

By the ten hornes of this beast, is meant the great power and large dominion of the Roman Empire, or as the Angell himselfe doth expound it, thereby is meant ten kings, that is, many kingdomes, which shold be subiect to the Roman Monarchy, & wherein in very deede the power and strength of the Empire did consist. For by these horns the Roman Empire did not onely push downe other Nations: but especially dosse against the Church, and as it were, cruelly gore the sides thereof. chap. 17.12

Now then we see that the Roman Emperors both in hornes and heads, were like their Father the Deuill or the Dragon.

By the ten crownes vpon his ten hornes, are meant his great and manifold victories ouer other Countries and kingdomes.

The hornes of this beast are said to be crowned, not his heades, because the Roman Empire hath alwaies more preuailed by power then by policy, by strength then by subtilty. But the Dragon hath his heades crowned, and not his hornes, because he hath alwaies done more hurt by policy, then power; by subtilty, then strength. One thing in all this is great-
ly

ly to be heeded, that the holy Ghost in this Chapter doth specially speak of the Roman monarchy, as the Popes were heads thereof; or as it was vnder the dominion of the Popes in their pride, when as the Emperours were almost troden vnder foot: & not simply and soly, as the Emperours were heads thereof.

Moreover it is said, *that vpon the seven heads of this beast was written the name of blasphemy.* For besides the blasphemies of *Caligula, Nero, Domitian, Dioclesians, Iulianus*, and the other old heathenish, & persecuting Emperours, which haue arrogated vnto themselves diuine honor, we shall anon heare of the surpassing blasphemies of the Popes against GOD; and all goodnesse.

Verse 5, 6.

Verse 2.

And the beast which I saw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lion, and the dragon gaue him his power, & his throne, and great authority.

Here the Roman Empire is described of the likelihood of qualities, which it had with the other three Empires going before it. For first, it is compared to a Leopard, for swiftnesse to pray vpon others; and also for fiercenesse, & subtilty, as did the Greek monarchy. Secondly, it is compared to a Beare for rapine and rauening, as the Monarchie of the Medes and Persians. Thirdly, it is compared to a Lyon for pride and insolencie, as the monarchy of the Chaldeans. So then by this description it is very cleere, that this beast signifieth the Roman monarchy; because it containeth in it the whole power of the other three Empires: and is here described as a compound of diuers beastes, yea as a very Monster of

mon-

monsters, hauing the body of a Leopard, the feet of a Beare, and the mouth of a Lyon.

Moreover it is said, *that the Dragon gaue him his power, and his throne, and great authority.* Which plainly sheweth, that the power and authority of the Roman Empire is of the deuill, in respect of the euill quality thereof, that is, fraud, rapine, & oppression: In which respect it is saide to ascend out of the bottomles pit, as was declared before. But the substance of it, and the government it selfe, was of God. *For the powers that be, are ordained of God,* as saith the Apostle. Rom. 13, 2

And I saw one of his heads, as it were wounded vnto death: but his deadly wound was healed, and all the world wondered, and followed the beast. Verse 3.

Here Iohn in a vision seeth one of the seven heads of the beast, almost wounded vnto death. There be diuers and differing opinions of the learned touching this wound of the Empire, both when it should be, and how, and by whom. Some vnderstand it of the death of *Iulius Caesar*: some of *Nero*: some of the oppression of the Goathes and Vandales: some of the great preuailling of *John Huss*, and *Jerome* of Prague in the greatest part of Bohemia. But to let all these passe, if wee doe wisely consider and weigh with our selues, that by a beast in this place, is not meant any lawfull administration of government, but a tyrannicall power in persecuting the Church, wee shall finde that a head of the Beast was then wounded, when *Constantine* the Great slew *Maxentius* and *Licinius*, the two last persecuting Emperours, set vp true religion, and brought

Aa 2

peace

peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyranny of it. The holy Ghost doth not set downe which of the seven heads were thus wounded, but in generall saith, one of them. Now it is very probable, that he meaneth the sixth head: For we do not reade of any such wound in the former five which were past. Neither can it be vnderstood of the seventh head, which was the Papacy, because it receiued no such wound as yet. It followeth then, *that the wound was in the sixth head*, that is, in the Empire. But wee read of no Emperour that did so wound the beast, as did *Constantine* the Great. And therefore it is very probable, nay, an hundred to one, that the Holy Ghost heere pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperours which succeeded *Constantine*, as *Constantius*, *Iulianus*, *Valentius*, and others, which afresh did set vp Idolatrie, and persecuted the Church. Now vpon the healing of this wound, it is said, that all the world wondered, and followed the beast: that is, many nations, or the greatest part of the world did submit themselves to the Roman tyranny. For sure it is, some kingdoms were neuer subiect to the Empire of Rome, as some part of Asia, and some part of Affrica.

verse 4

And they worshipped the Dragon which gaue power vnto the Beast, and they worshipped the Beast, saying: Who is like vnto the beast, who is able to warre with him!

Now is shewed how all the subiects of the Roman Empire, did worshippinge the Dragon: that is, they

main-

maintained that worship, which he liked and loued, that is, the worship of Idols, which the Apostle calleth *the worship of Devils*. And it is said also, *they worshipped the beast*: that is, they did all with one accord ^{1 Cor. 10, 20. 21.} submit themselves both to the religion, and authority of the beast: that is, to the Popes, as they were the seventh head of the Empire. For, as I saide before, so I say againe, the holy Ghost heere speaketh of the Empire, when it was in the greatest glory and exaltation; yea when all the worlde wondered and followed the beast; yea, when all admired the great and large dominion of the Roman Empire, & said within themselves, who is like vnto the Beast? Who is able to make war with him? Now, the Empire of Rome vvas neuer so great and powerfull, as when the Popes were heads thereof, I meane when they executed the whole ciuill iurisdiction of the Empire, besides their Ecclesiasticall power, vvhich now did both meete in one. For now the Papacy was aloft, and the Roman Empire ioyned with it: so that the eyes of the world were dazled with the pompe and magnificence thereof, and they sayde, vvhath is like vnto it? Or who is comparable to the Pope, the seventh head thereof? For when the blind world thought that the powver of the Pope, was not onely about all things in this world, but also did reach euen vnto heauen and hell. For they imagined that the Pope might carry to heauen vvhom he vwould; and vvhom hee vwould, hee might cast downe to Hell: and therefore vvhoe could vyarre vvith the beast? And thus vve see the reason of their vvonderment, and of their speech. All stories and

experience it selfe do shew, that there was neuer any power in the world so wondered at, as the vsurped power and maiesty of the Pope, after he came to be the head of the Romane monarchy. For then the world supposed that he had power, euen as God: & that he might depose, and set vppe kings and Emperors at his pleasure. Then it is cleare, that vnder the dominion of the Popes, Rome hath bin in her highest exaltation and glory. For the papacy was the seuenth head of the beast, whereby the whoore of Babylon was supported in her most magnificall pompe and pride.

verse 5

And there was giuen vnto him a mouth that spake great things, and blasphemies, and power was giuen vnto him to do 42. months.

Verse 6.

And hee opened his mouth vnto blasphemy against God, to blasphemie his name, and his tabernacle, and them that dwell in heauen.

Here are set downe the proud and blasphemous speeches, both of the old, and new Roman Empire; and of the old, and new Roman Emperors. For this beast (as I said before) comprehendeth al the Romā Empire, both vnder the Heathen Emperors, & the Popes. Touching the great things, and blasphemies, which the old persecuting Emperours haue belched out against the God of heauen, it would require a volume to set them downe in particulars. I wil therefore onely mention two or three for examples sake: As first that of *Caius Caligula*, which wold haue his image set vp in temples to be worshippd as God, & that the people should swear by his name. *Nero* also did openly blasphemie the name of christ, and requir-

red diuine honor to be giuen vnto him. *Domitian* commanded that he shold be called God and Lord. Many others required the like things: and so all the world wondered and worshipped this blasphemous beast. Now as the sixt head, which was the old Empire of Rome, was full of the names of blasphemy; so the seuenth head, which is the new empire vnder the dominion of the popes, which he here chiefly speaketh of, did most of all blaspheme. For the Pope did challenge vnto himselfe al power both in heauen & earth: he would be worshipped as God: he vsurped authority ouer the word of God: he did take vpon him to forgiue sins. He did most blasphemously in-croach vpon all the offices of Christ, as king, priest, & prophet. He hath comanded the Angels. He hath erected blasphemous images, and caused pictures to be made of the Godhead. He boasteth and craketh great things of his papal power, of *Peters* keies, of *Peters* chaire, of *Peters* succession, of his miracles, of his two swords, and of his manifold prerogatives roial. One of the popes poisoned his god: another cast his God into the fire: another would eate his peacocke in despite of God. Some of the counted the religiō of Christ a tale or fable, some drank to the diuel, some said, they could do as much as God. It wer infinit to set downe all their blasphemies: for it is saide of the whoore of Babylon, that *she was full of the names of blasphemy*. Let this suffice for the vnderstanding of this text, that as the old heathenish Emperours did blasphemie, so the popes being heades of the Empire, did most of al blasphemie. And as it is here said, they did not only blasphem the name of god, but also

so did open their blacke and blasphemous mouthes against his tabernacle, that is, his Church, calling it a company of heretickes, Schismatickes, Apostataes, & such like; and also against them that dwell in heauen, that is; the spirits of iust and perfect men, which are in Heauen, as *Luther, Caluin, Melancthon*, and such like.

Moreover it is to be noted, that this mouth was giuen vnto this monstrous beast, thus to blaspheme and speake great things. But this is to be vnderstood, that it was giuen in the wrath and iust iudgement of God vpon the world, to plague them withal, because they regarded not the knowledge of the truth. But it is added, that this power of the beast thus to work his actions, was limited vnto 42. months; so that although he rule and rage for a time, yet shall hee not long continue.

verse 7

And it was giuen vnto him to make warre with the Saintes, and to overcome them; and power was giuen vnto him ouer euery kindred and tongue and nation.

Verse 8

Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the world.

These two verses do set forth the great power which was giuen vnto this beast, both in fighting against Gods people, and also overcoming of them, and murdering of them by heapes. As we reade of thousands murdered in the first ten great persecutions, & ten thousands by the Popes, since they came to exercise the ciuill authority and iurisdiction of the Roman Empire, and that in all Countries and Kingdoms

domes of Europe; as it is here said, that power was giue vnto him ouer euery kindred, and tongue, & nation. And it is added, that all that dwell vpon the earth, that is, al the subiects of the Roman monarchy, shal worship the beast, & make a God of him; as we read they haue done. And the chiefe motiue thereof, was his blasphemous mouth, boasting and threatening great things if any did withstand him: and also his mighty power and authority, whereby he bare downe al before him. For if any did but mute against him, he was sure to smart for it. And thus through his tyrannicall power he subdued all nations vnder him, and made them stoupe and fall downe and worship him. But it foloweth, that for al this, none of gods elect did worship him, or submit themselues to his religion, & authority, but only those that dwell vpon the earth, that is, earthly men: as papists, Atheists, and reprobates, and al such, whose names are not written in the book of life. Christ, is called the Lamb slaine from the beginning of the worlde, because the saving power of his death was from the beginning to all beleeuers, although he was not actually exhibited vntill the fulnes of time.

If any man haue an eare, let him heare.

If any lead into captivity, he shall goe into captivity: if any kill with a sword, he must be killed by a sword. Heere verse 9, 10
is the patience and the faith of the Saints.

Here is shewed, that the things spoken of this great beast, are very secret and mystical, and can be vnderstood of none but those onely, whose cares and eyes God openeth to heare & see, and vnderstand, that is, the very elect of God: as for al papists & worldlings,

their eares & eyes are sealed & shut vp, they cannot vnderstand them, but do stil worship the beaſt, aſcribing vnto him diuine power and honor.

In the 10. verſe the iudgement and vengeance of God is denounced againſt the Romane monarchie, both former and latter, which as it hath long oppreſſed the church with cruel bondage, & drawne thouſands into perpetual captiuitie; ſo it ſelfe alſo ſhould be caſt downe, with all the adherents thereof, both in this life and that which is to come. For as the Roman Empire did tyrannize ouer the world, and led millions into ſpiritual captiuitie and bondage: ſo heere it is auouched, that according to the juſt lawe of quit-tance, it ſelfe ſhould be brought to the ſame lore. And as this beaſt had murdered many by the ſworde; ſo he himſelfe muſt be murdered by the ſworde alſo, as the Apoſtie ſaith, *God is juſt, and therefore wil recompence tribulation to them that trouble his church.* Now al this ſeemeth vnto me, to be a cleare prophesie of the fal and final deſtruction of the Roman Emperie, which indeede conſidering the pitch that it was at, may ſeem a thing ſtrange and incredible: and therefore the Holy-ghoſt ſtirreth vs vp to attention in the 9. verſe, as to a thing of great wonderment, and admiration: for if the Roman monarchie fall, the Papacie muſt of neceſſity fall with it. For the Roman Empire is that beaſt, which beareth vp the whore of Babilon, as appeareth in the 17. Chapter of this prophesie, where we ſhal (God willing) plainly, & at large heare of the ioynt deſtruction of them both together.

It is added: *Heere is the patience and the faith of all Saints.* That is, here is required great patience of all Gods

Gods children, to wait, and tary, til the performance and accompliſhment of thoſe thinges, and alſo ſayth and ſuſſurance to belecue, that they ſhal in Gods appointed time come to paſſe. For few doe belecue theſe thinges, and therefore wait not with patience for the accompliſhment thereof.

And I beheld another beaſt comming out of the earth, Veil, 11 which had two hornes like the Lambe, but he ſpake like the dragon.

Having deſcribed the firſt beaſt which is the Roman Empire: now the Holy-ghoſt commeth to deſcribe the ſecond beaſt, which is the Papacie, or the kingdome of the great Antichriſt: for although hee be deſcribed before in regard of his monarchy, that is, the ciuill iuriſdiction, which he exerciſed as he was the ſeuenth head of the beaſt, and heade of the Empire; yet here he is deſcribed after another ſort, that is, according to his eccleſiaſtical authority: and therefore he is called another beaſt, or a beaſt differing from the former, in that he exerciſeth another power, beſides the power of the Heathen Emperours of Rome, which is his ſpiritual iuriſdiction, in which reſpect he is called the falſe prophet.

This ſecond beaſt riſeth out of the earth, as the former roſe out of the ſea: then it appeareth that Antichriſt is, by his breed a ſonne of the earth; obſcurely borne, & by little and little creeping vp out of his abieſt eſtate, as did the Turke. It is here moſt truly ſaid that the kingdome of Antichriſt ariſeth out of the earth, & is the very breed of the earth: for aſſuredly it neuer came from heauen. It was firſt hatched out of couetouſnes, ambition, pride, murders, treaſons,

poisonings, sorceries, enchantmentes, and such like. For al stories do shew, that from these roots the Papacy grew to his exceeding height and altitude.

This second beast hath *two hornes, like the Lamb*; Whereby is meant his ciuill and ecclesiastical power, or his kingdome and Priest-hood; which hee falsly pretendeth to come from the lambe: & therefore he giueth in his armes two keyes, and hath two swords carried before him. So *Boniface* the eight shewed him selfe one day in apparrel as a pope, and the next day in armour as the Emperor; and the two hornes in the Popes miter are signes hereof. But the Holy-ghost heere telleth vs, that these two hornes are not the hornes of the Lambe, but only like the hornes of the Lambe: for he receiued not his power from the Lamb Christ; but from the diuel, that is, the dragon with ten hornes. Then thus it is, the Papacy is the seuenth head of the first beast, that is, the Empire; & yet a beast by it selfe, with two hornes like the Lamb, in respect of his ioint power and authority, both ecclesiastical & ciuill, in which respect he is called euen the eight: and one of the seuen, chap. 17, 11.

Although this second beast haue *two hornes like the Lamb, yet he spake like the dragon*, that is, al his words and works, practises and proceedings, lawes and decrees, are for the dragon, of whom he hath his power and throne, and great authority. So that whatsoeuer hee pretendeth in religion and matters of Gods worship, as though he would be like the Lamb; yet assuredly he is altogether for the dragon and the diuell: he is assured vnto them, as all experience doth manifestly witnes..

And.

And he did all that the first beast could doe before him: *verse, 12*
and he caused the earth and them that dwel therein, to worship the first beast, whose deadly wound was healed.

Here is shewed that this second beast was as mighty and strong as the first beast, and could do as much as he, euen in his presence. Whereby is noted the great power and authority of the papacie, in performing as much in the seruice of the Draggon against God and his church, as euer the Empire of the heathen, and those wicked Emperours could do: yea he did much more against Christ, and his religion, then euer the persecuting Emperours could doe, euen then when they were at their highest pitch. And al this he did in his presence, that is, in the sight & open view of the whole Empire, or whole world.

And he caused the earth, and them that dwel therein, that is, al papists, and vwordlings, *so worship the first beast*, that is, to receiue the worship and religion of the old Roman tyranny, which set vp and maintained Idolatry. So then, although the power in the papacy came vnder the name of Christ, yet in truth it was the same with the power of the persecuting Empire: for the heathen emperours condemned the true worship of God, and set vp false worship, euen the Worship of diuels, which is Idolatry, and so do the popes also. So then we see, that this second beast is all for the first beaste, that is, he leuieth al his power & authority, to set vp the worship and religion of the olde Romane tyrants; and to force al men by cruel lawes and decrees, to receiue and embrace the same. So this second Beast is nothing better then the first, nay in truth a great deale worse.

And he did great wonders, so that he made fire to come downe from heauen on the earth; in the sight of men.

verse 13, 14

And deceiveth them that dwell on the earth, by the signs which were permitted him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

These two verses do containe two speciall things: The one is, the false & fained miracles of Antichrist. The other is, the cursed effect thereof.

Touching the first, which is the wonders and miracles which Antichrist should worke, it is here said, that he should make fire come downe from heauen, as *Elias* did. The meaning wherof is not, that the popes could indeed cause fire to come down from heauen, as *Elias* did: but in the opinion of the blind worlde they seemed to haue as great power as *Elias* had. For partly by counterfeite miracles; and partly by some strange things done by the power of Sathan, the seduced world hath verily beleueed, that the pope and his clergy had as great power to worke miracles as euer had *Elias*.

Touching the second thing, which is the effect of these wonders: It is here said that the inhabitants of the earth, that is, Papists and Wordlings, were grosslie deceiued and deluded by them, even by those lying wonders, which were permitted him to do in the sight of the beast; that is, in the face and open view of the Empire. According as the Apostle foretold, that the coming of Antichrist should be by the effectuall working of Sathan, with all power and signes, and lying wonders, and in all deceiuablenesse of

a Theol.

vnrigh-

vnrightroulesse among them that perissh, &c. But concerning the papish counterfeite signes and wonders, it is needelesse to write, being so well knowne vnto all men; as they are, and so common and notorious in all stories.

Saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

verse 14

Now Antichrist hauing gotten the worlde vnder him, by his counterfeite miracles, doeth lay his commandement on the, to make the image of the beast. Now what is here meant by the image of the beast, is somewhat hard to discusse: some thinke, that by the image of the beast, which had the wound of a sword, & did liue, is meant the repairing, and the restoring of the decayed estate of the Empire, by the popes, to his full strength and vertue. We do read that the estate of the empire vnder *Nero*, *Orho*, *Galba*, and *Vitellius*, was weak & feeble, in comparison of that which it was before, vnder *Augustus*, *Tiberius*, & *Claudius*. We do read also that the Gothes and VandaIs made horrible rents and dissipations in the Romaine Empire. We doe further read, that the Empire was diuided and rent in peeces; so that there wasthe Emperor of the East, and the Emperor of the West, yea at last, the empire of the West fel quite down: so that for the space of 300. years & more, ther was no emp. of the West, til the bishop of Rome *Leo* the 3. made *Charls* the great, the K. of France Emp. Then wasthe empire of the west againe created, & in time grew to as great height vnder the dominion of the popes as before, yea far greater. Now I say, some doe take this

this restoring of the decayed estate of the Empire, by the popes, to his former strength and power, to bee the making of the image of the beast, which had the wound of a sword, & did live. But for my own part I cannot be of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition, was the setting vp of the beast himselfe: for the Empire is the beast, and not the Image of the beast: for wee must needs graunt, that the beast and the image of the beast, are two severall thinges. But the popes in recouering the empire to his pristinate estate, set vp the beast againe: & therefore not the image of the beast. Therefore the image of the beast, cannot be vnderstood of the restauration of the decayed estate of the Empire. Besides this, it is here said, that the inhabitants of the earth had a great hand in making of this image. But the inhabitants of the earth bare smal sway in the recouering & erection of the empire. (For therein the popes were al in al, after it came into their hands) Therefore this cannot be vnderstood of the Empire, but of some other thinges; let vs then diligently search out what may be the true meaning of this place. It must needs be granted, that by the beast, which had the wound of a sword and did live, is meant the recovered estate of the empire, as before vers 12. And by the image thereof, I vnderstand the forme of gouernment: for an image doth signifie a likenes; a similitude, a figure or forme of a thing. And as in all civil and ecclesiasticall regiments, there is both a substance and a forme; a matter and a manner: so here, hauing before set downe that Antichrist had prested the substance and mat-

ter

ter of the old Roman tyranny; now he sheweth, that he should also set vp the image & forme of the same. For before vers. 12. it is said, that Antichrist this 2. beast, caused the world to worship the first beast, that is, to receiue and imbrace the lawes, worship, and religion of the old heathnish Roman tyrants, as before hath bin shewed: and now here is added, that he did not content himselfe with causing the inhabitants of the earth to worship the old beast, in the substance of his religion; but also he layeth commandments vpon them, to make his Image, that is, to erect an external forme of Ecclesiasticall gouernment, after the very patern and forme of the gouernment of the old Empire; yea so like it, that it is called the very image of the same. For as the forme of gouernment vnder the old Emperours, was cruell and tyrannicall, and altogether bent against the Church: so the forme of Ecclesiasticall gouernment vnder the popes, was cruell and tyrannicall, and altogether bent against the Church; and therefore here it is called the Image of it: for it is as like it as it can looke. Then it followeth that Antichrist hath set vppe that externall forme of worship, which the Idolatrous Romans of olde vsed; and that hee hath renewed the persecuting Empire, not onely in substance of matter, but also in forme of gouernment: and therefore I conclude, that the popish Church-politic, and externall regiment, is the very Image of the beast.

Here the inhabitants of the earth are said to make the Image of the beast, because they gaue their consent to the making of it: for indeed the popes themselves were the chiefe Agents and doers in it.

C c

And

verse 15

And it was permitted vnto him, to giue a spirit vnto the image of the beast; so that the Image of the Beast should speake, and should cause that as many as would not worship the Image of the beast, should be killed.

Heere is shewed, that this image of the beast was not a dead image, but a living image: for Antichrist put a spirit into it; that is, life and power, and great authority; insomuch that this image could speake; and not onely speake, but speake with great authority and terror: so as whosoever would not worship this Image, that is, submit himselfe to the Popish Hierarchie, should be put to death. But may some man say, how did this Image speak? I answer, by the popes Cleargy. For the Romish rabble of Cardinals, Abbots, Monks, Priests, Friars, and all that cursed corporation, were the very breath, life, and spirit of this Image: I meane, that the life-blood of their externall regiment, did lie in the execution thereof by the Cleargy, as it were in certaine arteries & veins. For what was their outward forme of gouernment, without this cruell execution of their stinging Clergy men, but as a dead Image without life? But when Antichrist had once consecrated and erected his Romish priesthood, then did he put life into his Image, which before he had caused to be made and erected. Then we do plainly see, that the popish Hierarchie is not a bare resemblance of the old Roman policie, to stand as a picture on a wal, but hath a spirit put into it by the false Prophet, and speaketh with such power and terror in all kingdoms, that it causeth all to bee put to death that will not submit themselves vnto it, and fall down and worship the beast. VVho

know-

knoweth not this, that as many in all Countries, as would not embrace popery, and the old Roman tyranny; the Popish Cleargy, their inquisitors, & other Officers, did condemne them in their Courts, as heretikes, schismatiks, and deliuered them ouer, being condemned, to the secular power to be put to death.

*And he made all both small and great, rich and poore, verse 16
bond and free, to receiue a marke in their right hand, or
in their foreheads.*

*And that no man might buy or sell, saue he that had verse 17
the mark, or the name of the beast, or the number of his
name.*

Antichrist is not content to murder and massacre al in al countries, which wil not worship the Image of the beast; that is, stoupe to his gouernment & authority: but he will go yet a steppe further, and will haue all sortes of people brought in bondage vnto him, as his marked seruantes. For as men vse to set a brand vpon their sheep and other cattel, and to earmarke them, that it may openly and manifestly appeare to whom they appertaine: so doth Antichrist this Romish beast, cause all men in all kingdomes to carry in open view his marke or brand, whereby all may see that they do appertaine vnto him.

It is heere said, that all the vassals of Antichrist, of what degree, estate, or condition soeuer, must receiue his marke in their right hand, or in their forehead: that is, they must openly professe and practise the worship and religion of the beast. For the forehead is put for the profession; and the right hand, for the action: so that in one of them at the least, euery

man must openly declare, that hee acknowledgeth the Pope of Rome to be Lord of his faith.

Moreouer it is added, *That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name*: the meaning is, that no man might traffique in the world, or haue any dooings amongst men; nay, he might not be suffered to liue, except he had the marke of the beast in his forehead, or in his right hand; that is, velleſſe he did professe & practise the worship, the religion, the lawes, and decrees of the Pope. For the marke of the beast is put for his worship, religion, lawes, decrees, regiments, and policie.

Moreouer the Popes vassals haue not onely his mark vpon them, whereby they may be known, but also the name of the beast; for they must bee named after him, euen as children beare the name of their Fathers, and must be called of the Pope, or *Papa*, Papists. And not onely so, but also they haue another priuie marke vpon them, and that is the number of his name, which is *Latinos*, or professors of the Latine religion, Latine kingdome, and Italian church, as shall by and by appeare.

Now then to grow to a conclusion, and to make a brieue recapitulation of all things here spoken concerning the second beast, which is Antichrist: Let vs consider what increasings and proceedings hee hath made, as it were by degrees.

First, although he haue two hornes like the Lamb, that is, ciuill & Ecclesiasticall power; yet he speaketh like the Dragon, that is, hee bendeth all his power and authority, words and workes, for the Diuell.

Second-

Secondly, he doth as much as the first beast could do in the seruice of the Dragon.

Thirdly, he causeth the first beast to be worshipped that is, establiseth the substance of his religion.

Fourthly, he maketh the image of the beast; that is, addeth a forme to the substance.

Fifthly, he putteth life into his Image by his Clear-gie.

Sixthly, he will haue this Image worshipped, and yeelded vnto, on paine of death.

Lastly, hee will haue all men of all conditions to weare his liuery, and to receiue his marke, as it were his hired and couenant seruantes.

Here is wisdom: Let him that hath wit, count the number of the beast: for it is the number of a man; and his number is six hundred threescore and sixe.

Now last of all the holy Ghost telleth vs, that it is a very high point of wisdom and vnderstanding, to count the number of the beast, and requireth a sharp and pregnant wit; and withall telleth vs, that it is the number of a man; that is, such as a man endued with Gods Spirit may find out. Then wee are encouraged to search into it, such it is within the compasse of mans reach. It is no impossible thing. If therefore we could find out his name, we would desire no more, then the field were won, for his name would discover him, & descrie him to all the world, and quite stop the mouths of the Papists, so as they should neuer haue any thing more to say. For if St. Iohn had saide expressly and in plaine tearmes, that the Popes of Rome are this second beast, and the very Antichrist himselfe, then the papists had been put

to perpetuall silence, all matters quash't, & all controversies ended betwixt them and vs for euer. But here the holy Ghost doth not tel vs his name plainly, but mystically, as many other things in this booke, that the worldlings which should fulfill them might be blinded, whilest the eyes of Gods elect are opened to see into the truth of all these matters. Well, to come to the point: S. *John* doth onely here set downe the numeratiue letters of the beasts name. He wrote in Greek, and he onely setteth downe three Greek letters or characters, which in greek numeration make fixe hundred sixtie fixe. Now further we are to note, the numeratiue letters of the Greeke word *Lateinos* do make iust this number. And yet further we are to obserue as a very specially thing, that *Irenæus*, an ancient Father of the Church, who liued very neere vnto the Apostles times, mentioneth this worde *Lateinos*, as the name of the beast. And moreouer affirmeth, that it was a common receiued opinion in his time, and before, that the Beast should be so called.

Now then let vs consider how this fitteth. First, we know that the numeratiue letters of *Lateinos* do iustly fit Saint *Johns* Greeke numeratiue letters. Secondly, wee know that Antichrist is the head of the Latine church, or Latine Empire: and therefore this very *Lateinos*. For here we do not enquire after the name of any particular man, but about the name of a kingdome; or the beast is a kingdome, and a succession of men. Now Italy in olde time was called *Latinū*, & the Italians *Latini*: which noteth of what Countrey the Beast should come. Moreouer, the

Iren. lib. 5.
contra
hæres.

beastes

beasts name, or name of the Roman Emperre is *Lateinos* because the empire both vnder the heathen tyrants, and the popes especially, had all their religion, seruice, payers, lawes, decrees, writings, and translations in Latine: al was in Latine, Laune. The pope preferred his Latine translation of the Bible, before the Hebrue and Greek originals. Thus then it is, S. *John* telleth vs flatly, the number of the beast is six hundred sixty six: *Irenæus* saith, that *Lateinos* is his name which containeth iust that number. Therefore heere we haue his name, here he is found. For if his name be *Lateinos*, wee need seatch no further, wee knowe who it is, we know who is meant: for is not the pope *Lateinos*? are not the succession of them *Latini*? are they not the heads of the Latine Church, & Latine Empire? Haue they not all their worshippe and seruice in Latine? Are they not Latines? for what is the name of the Romane Emperre but *Lateinos*? And what is the name of the popish Hierarchie but *Lateinos*? True it is indeed which the papists say, that many names may be inuented, whose letters make this number: but the Spirite of GOD speaketh not offained names; for thereof can come nothinge but vncertainty: but hee willet vs to counte the number of his name, which then the beaste had; that is, *Lateinos*. I doe thus then conclude. The beaste is a kingdome, and the Papacye is the kingdome of the Latines; Therefore the papacye is the beast.

The papacie is *Lateinos* and containeth the number of the beast. For vvhath other Monarchie can be shewed since this Reuelation vvas giuen, vvhose numeratiue Letters containe this forsaide number?

Assuredly

Assuredly none. And therefore out of all doubt Saint Iohn pointeth at the Roman Empire, and Monarchie of the Popes. For *Lascinas* doth both containe the number of the beast, according to Saint Iohns computation, and also his name, which is the Latine Empire, or Roman empire. And thus haue we heard the description of these two huge and monstrous beastes, the Sea-beast, and the Land-beast; which both from the Apostles time hitherto haue indeede played the beasts against Christ and his Church, and still do play the beasts, and will neuer cease playing the beasts, till their hornes, and hooues, heads, and bodies be cleane cut off, which will be shortly, as we shall heare anon.

CHAP. XIII.

WE haue heard in the former chapter the description of the two great and dreadfull beastes. We haue heard how mightily they haue preuailed now many yeers, & reigned as monarches of the earth. Now in this chap. we are to heare the fall and ruine of them both. So that the maine drift and scope of this chapter, and all the chapters following, vntill the twentieth chapter, is to shew, that both the Roman Empire, and the Papacy shall ebbe as fast as euer they did flow, shall waine as fast as euer they did waxe, shall decrease as fast as euer they did increase, and fall downe as fast as euer they did rise vp, euen vntill they come to ytter ruine and desolation.

This Chapter containeth seuen principall things.

First, it sheweth that God had his Church vpon the

the earth euen then, when it seemed to be vtterly extinct by the preuailling of the two outrageous beastes. ver 2, 3, 4, 5

Secondly, it sheweth that the poore persecuted church did sincerely & zealously worship God euen in the fire and flames of afflictions.

Thirdly, it sheweth that the Gospell shall be preached with great successe in these last daies through- Verse 6, 7. out many kingdoms.

Fourthly, it sheweth that Rome shall fall down at Verse 8. the preaching of the Gospell.

Fifthly, it sheweth that all Papists shall be condemned, and cast into hell fire for euer. ver 9, 10, 11

Sixtly, it sheweth that it shall go well with Gods elect, which hauing refused the worship of the beast, do liue and die in the Lord. ver 12, 13

Lastly, it describeth the day of indgment, wherein ver 14, &c. all both good, and bad shall haue according to their deserts.

*Then I looked, and behold a Lamb stood on the mount verse 14
Sion, and with him an hundred forty and foure thousand, hauing the Fathers name written in their foreheads.*

Now at the last the Holy-Ghost bringeth in Iesus Christ vpon the Theater of the world, as it were to play his part in this tragedy, and to helpe the poore weak woman, which we heard of before, against the Dragon, & the two monstrous beastes, which would haue torne her in pieces, and vtterly deuoured her, if this Lamb Iesus Christ had not stept in and rescued her. Well, now commeth in our Lord Iesus, and beginneth to stir in these matters, and to take vpon him the protection and defence of the poore helpless.

lesse woman, against both the dragon, & the dragons two great instruments. But may some say, what is a poor Lamb to encounter with a dragon, with a Lion, with a Leopard, & a Beare? I answer, that although christ be a lamb to his church, euen the lamb of God that taketh away the sins of the world, & the Lamb that was a slain sacrifice from the beginning, for the redemption of his elect: yet to al his enemies he is a most strong and terrible lyon, euen the lion of the tribe of *Juda*, as he is cald before. Now this most terrible Lyon, euen the Lord of hosts, the L. mighty in battell, cometh forth to protect and defend his church against al her enemies, who is of such infinite might & puissance, that neither the old Dragon, nor his young imps, nor all the cursed hel. houndes that barke and bite, and take their part, shall euer be able to stand in his hands: For rage they neuer so much, he shall hamper them al wel enough. For though he haue giuen them the reine a long time, & let them alone, and suffered them to play the tyrants with the woman his spouse; yet now he will no longer put it vp at their hands, but will vp and maintaine the womans cause, and beare her out against them all: nay, he will make ready his bow, that he may shoote off, and make his arrowes drunk in the blound of her & his enemies, and will whet his glittering sword, that he may sheath it in the hart of Antichrist and all his adherents. Therefore now let both the great beasts and their Sire look to themselves: for here comes in one that will knocke them all downe, and lay them in the dust, that they shall neuer rise vp againe. For this cause now at length S. Iohn in a vision seeth a

Lamb

Lamb stand vpon mount Sion; that is, Christ present with church. For mount Sion was an ancient figure of the Church; as it is written. Mount Sion lying Northward is faire in situation. it is *the ioy of the whole earth, and the cittie of the great King.* And againe, *The law shall go forth of Sion, and the word of the Lord from Ierusalem.* Psal. 48. 2. Mich. 4. 2.

Moreouer, S. Iohn seeth here *with the Lamb an hundred forty and foure thousand*: that is, the particular members of the Church, putting a certaine number for an vncertaine, & specially alluding to the sealing of the twelue tribes of Israel, as before hath bin shewed. For it might be demanded, where the Church was, when all the world wondred, and followed the first beast? And also when all, both small and great, rich & poor, receiued the mark of the second beast? S. Iohn answereth, that euen then in the midst of the heate of persecutions God had his hid & inuincible church, whom Iesus christ did protect and preserue euen in the very flames of persecutiōs, being alwaies present with them, and amongst them, as he said to his Disciples a litle before his bodily departure from them. *Lo, I am with you euen vnto the end of the world.* And here he is said to *stand vpon mount Sion with his hundred forty and foure thousand.* And it is added, that this number of Gods faithfull elect Children *had the Fathers name written in their foreheads*: That is, they did profess, and practise the doctrine and religion of GOD their Father onely, vterly renouncing and abhorring the worship and religion of the Beast. For the Fathers name in this place is sette opposite to the Marke of the Beast; to signifie,

D d 2

that

Chap. 7. 4.

Chap. 5. 5.

that as the worshippers of Antichrist receiued his marke : so the true worshippers of God receiued his brand, which is his spirit, & the fruits thereof, whereby they were perfectly discerned from those which had the beasts mark. So then it cleerly appeareth frō this place, that god preserued many thousands of his true worshippers, euen in the daies of the great Antichrist, when there seemed to bee very few or none remaining vpon the earth, as it was in the daies of *Elias*. In vaine therefore do the papists aske vs, wher our church was before *Luthers* time, sith the holy Apostle here stoppeth their mouth, & telleth vs plainly, that Christ had his little flock in the wildernesse, euen then, when it was in greatest streightes, and as we say, driuen to the wals. And therefore visibily is no sound note of the church, as the Papists do most ignorantly dispute. For it is a fond and absurd kinde of reasoning, to say there is no church at all, because it doth not visibly appeare: as if a man should reason that there is no Moon in the heauens, because sometimes there is none scene, as in the change.

And I heard a voice from Heauen, as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of Harpes harping with their harpes.

Heere is set forth how his company of true worshippers doe magnifie and praise God, for his great mercies towards them. First, *John* heareth a voice frō heauen, that is an heavenly voice, or the voice of the Church praying and glorifying God. For we haue heard before, that heauen in this Book is sometimes put for the Church vpon the earth, and the reasons thereof: Wherefoer therefore the Church is as-
sembled

sembled to heare the worde, and to pray, and giue thanks; there is a voice from heauen, or an heavenly voice. Now this voice is cōpared to three things: first, to the sound of *manie waters*. Secondly, to the sound of a *great Thunder*. Thirdly, to the *voice of harpes, harping with their harpes*. It is likened to many waters, because it proceedeth from sundry sortes of people, of sundry Nations, countries, and kingdoms, as the word *Waters* is taken afterwards in this Prophecie. It is compared to *Thunder*, because the prayers and inuocations of the true Church are as loud in the eares of God as any thundercracke. It is compared to *Harpes harping with their Harpes*, both because their spirituall worship & seruice is as sweete vnto God, as any musick vnto men: as also because all Gods faithfull people doe tune together amonge themselues, and in their worship, as the strings of a well tuned instruments of musicke, or as many musitians playing together, which make a sweete harmony, and most melodious dittie.

And they sung as it were a newe song before the Throne, and before the foure Beasts; and the Elders, and no man could learne that song; but the hundred forty and foure thousand, which were bought from the earth.

Now it sheweth how this holy society of the faithfull do continue their praying & glorifying of God. They are not weary of well doing, but hold on constantly in the course of Gods worship, hauing new songs of thanksgiuing in their mouthes, and seruing

God daily with renewed affections, as me inflamed with the zeale of Gods glory: and all this they doe performe before the throne, before the foure beasts, and the Elders; that is, in the presence of God, and his Angels, and his holy congregation. And no man could learne that song, but the hundred forty and foure thousand, that is, none of the reprobates and vngodly worldlings could inwardly feele & vnderstand this spirituall worship, but onely the elect, to whom it is giuen to vnderstand the secretes of God, and the mysteries of his sons kingdome.

Verse 4

These are they, which are not defiled with women, for they are virgins: these follow the Lambe wheresoeuer hee goeth: these are bought from men, being the first fruits vnto God, and to the Lambe.

verse 5

And in their mouths was found no guile: for they are without spot before the throne of God.

This holy cōpany are not defiled with women, that is, with grosse and diuers sins, or rather with idolatrous pollutions. *For they are virgins*, that is, chaste worshippers of god, which are not polluted with the defilements of Antichrist. *These follow the Lamb Christ wheresoeuer he goeth*. They heare his voice, they professe his worship, & obey his doctrine; they abhor Antichrist, they follow not the beast, nor receiue his mark. *They are bought from men, and bought from the earth*, as it is sayd before, that is, they are redeemed and bought with a price from the corrupt lump of mankind, and cursed race of Adam, that *they might be the first fruits vnto God, and to the Lambe*, that is, wholly consecrated to his worship, and to serue him

in

in righteousnesse and true holynesse all the dayes of their life. *In their mouths was found no guile*: That is, they doe declare their innocencie and vprightnesse both in their wordes, and workes, as those which Christ hath chosen out of this world, and bought with a price thorough his blood, in whom they are without spot or speck before God.

Then I saw another Angell flie in the midst of heauen, Verse 6. hauing an euermlasting Gospell, to preach vnto them that dwell on the earth, and to every nation, and kindred, and tongue, and people:

Saying with a loud voice, Feare God, and giue glorie vnto him: for the houre of his iudgement is come, and Verse 7. worship him that made heauen and earth, and the Sea, and the fountaines of waters.

Hitherto the holy Ghost hath taught vs how the Church was preserued vnder the tyranny of Antichrist, & greatest waues of persecutions; and that euen then they did purely and faithfully worship the true God. Now he proccedeth to foreshew the ruin and down-fall of Antichrist, and plainly to prophesie the vter decay of the kingdome of Babel. This doctrine therefore we are to harken vnto with great attention and cleerefulness, because it doth so much concerne our good, and the good of the whole Church, also because we liue in the daies, wherein we see it is in part fulfilled.

First therefore wee are to vnderstand, what is meant by this Angell heere mentioned, to wit, not any celestiall Angell, or inuisible spirit, as it is sundry times

time taken before: but by this Angell, and the two Angels following, are meant all the faithful ministers of the Gospell, which should be raised vp in these last daies, for the ouerthrow of Rome, & the deliuering of the Church frō vnder the captiuitie of Antichrist: which may plainly appeare by this that is said, this Angell preacheth the euerlasting Gospel vnto them that dwell on the earth, which cannot properly agree to the celestially spirits. We haue heard out of the teuth chapter, that Iesus Christ did open the little booke, which is the Bible, and did giue authority to his faithfull Ministers to goe preach and publish the doctrine thereof to many nations, countries, and kingdoms: now vnto that agreeth this which is heate spoken of, and is a further opening and declaring of that which is there set downe. For as there Iesus Christ commeth downe from heauen, and openeth the little booke, which had bin long shut vp vnder the darkenesse of Popery, and the smoake which came out of the bottomles pit: so here Christ Iesus raiseth vp his faithful Ministers and preachers, to publish and proclaime the doctrine of the Gospell, which had longlyen hid vnder the outrageous persecutions of the two monstrous and most hideous beastes. To this also agreeth that which is written in the eighteenth chapter of this Booke, wher Saint Iohn seeth an Angell come downe from Heauen, hauing great power, so that the earth was lightened with his glory. By which Angell is meant all the Preachers of this age. And the Angel is said to haue great power: For what is more powerfull then the ministry of the word. And moreouer it is sayd, that

the earth was lightned with his glory, that is, with the brightnes of the preaching of the gospel, wherby the darknes of popery was disperfed and driuen away, & Babylon falleth vpon it, as there you may reade, and as here we shal see the like effect by and by.

Moreouer it is here said, that *this Angell flyeth in the midst of heauen*: that is, very swiftly carieth this euerlasting Gospel through all the church. For when Gods appointed time was come, wherein he woulde goe about the ouerthrow of popery, he caused his euerlasting Gospel to be set abroach, and to spread ouer many Kingdomes and Nations, as wee see this day. Now because these kingdomes, where GOD would haue the knowledge of his Gospell diuulged, were many and great, therefore heere is expedition required: and this Angell dooth carrie it, not standing, but flying. And all this we see perfectly fulfilled with our eyes, when GOD raised vppe Luther, Zuinglius, Melancthon, Peter Viret, Caluin, Bucer, Bullinger, Peter Martyr, and all theire Woorthy successors vnto this day, which haue spred the euerlasting Gospell verie farre, and carried it very swiftly ouer England, Scotland, Germanie, Denmarke, Polonia, Swenia, Russia, and many parts of France and Flanders. Another reason why this Angell is saide to flye in the midst of heauen, is because no power of man shall euer be able to stay the course of this euerlasting Gospell which this Angell carrieth abroad, no more then men are able to stoppe the course of the Sunne in the heauens, or a cloud in the skie. For this Angel flyeth in the midst of heauen, far about the reach of the beast, and all Kings and Potentates that stand

for the kingdom of the beast. Therefore let them do al what they can, they shal neuer be able to stop the course of the Gospell. For it is called the arme of God, & his very arme holdeth it forth to the world, and who is able to bend it in, or to turne it backward?

There be three reasons, why the Gospell is called euerlasting.

Pet. 1. 25

First, because it is in his owne nature euerlasting, as it is Written, *the word of the Lorde, endureth for ever.*

Psal. 119

Secondly, because it putteth vs in possession of euerlasting things. As it is written, *Thy word, O Lorde, endureth for ever in heauen.*

Thirdly and principally, because as it was longe before Antichrist was hatched, so it shal continue, when he and his kingdome is dead and rotten.

Verse 7

Saying with a loud voice, Feare God, and giue glory vnto him, &c.

Here is set downe, the doctrine, which this Angel preacheth with a loud voice, that is, with great zeale. The summe whereof is this, *Feare God, and giue glory vnto him, and worship him that made heauen and earth &c.* The fence is, that the true and euerliuing GOD should onely be feared, and worshipped, and al glory should be giuen to him alone through Christ, & none to Antichrist, none to Cardinals and Legats, none to Angeles, none to Saintes, none to images, roodes, crosses, and crucifixes. Heere then is sette downe an abridgement of the doctrine of this euerlasting Gospell, namely that men should only feare God and worship him, and giue all glory to him alone, & not to any creatures. And the reason is yeilded,

ded, because the houre of his iudgement is come, that is, the time of the manifestation of the Gospell, or lawes of the most high God: for so the Worde iudgement is often taken in the scriptures. Here we are to obserue one speciall thing, to wit, that the gospell, which this Angel flyeth withall, containeth the brieft sum of all the doctrine which *Luther, Caluin, Peter Martyr* and the rest haue taught out of Gods word, & agreeeth in al points with it. For what other thing did they all preach, teach and write, but that men should turn from idols to the liuing God? from fearing, glorifying, and worshipping creatures, to feare, worshipping, and glorifie God alone which hath made al things? What other thing do all the Preachers of this age publish & proclaim in al their sermons; but this, *Feare God and giue glory onely to him?* Is not this the Epitome and short sum of the doctrine of al the preachers of England, Scotland, Germany, France, Denmarke, and al the rest? and therefore I conclude, that this angel must needs be vnder stood of the preachers of this last age, which nowe these fourscore yeares haue sounded the Trumpet of the gospell against all the inuentions of popery. And blessed be God, wee see these thinges fall out in our daies, and are eie-witnesses of the fulfilling of them. *And there followed another angell, saying, It is fallen, it is fallen, Babylon that great City: for she gaue to all nations to drinke the wine of the wrath of her fornication.*

Here is set downe the blessed effect of the Preaching of this euerlasting gospell, which is the downfall of Babylon. For as when the cleere sunne ariseth

upon the earth, the thick mists and clouds are dispersed: euen so when the bright beames of the Gospell do shine forth vnto the worlde, Babylon that darke kingdome vanisheth away incontinently. And as it is written in the 18. Chapter: *So soone as the Earth was lightened with the glory of this everlasting Gospell, Babylon immediately falleth.* Therefore now before I go any further, my purpose through the assistance of God, is to proue these fiue points out of this vers, and that which followeth vnto the twentieth Chapter, to wit;

Five maine
points.

First, that Babylon, here signifieth Rome.

Secondly, that Rome shall fall, and how.

Thirdly, that Rome shal fal finally, and come to vtter desolation in this life.

Fourthly, by whom, and when it shall bee ouerthrowne.

Lastly, the causes of the vtter ruine & overthrow thereof.

But before I goe about to proue that Babylon here is Rome, I would haue it carefully obserued, what is meant by Rome, *viz.* not the topography of Rome, that is, so much ground only as is compassed within the wals of that city, but the regiment, gouernment, & prerogative that is claimed by vertue of that monarchy, whereof Rome is the head. By Rome is meant the power and authority of Rome: or to speake plainly, by Rome is ment the Roman monarchy. Further, we are here to obserue the reason why the Holy-Ghost calleth Rome Babylon; for Rome literally & properly taken, is not Babylon, in as much as they wer two diuers Cities, one in Italy, the other in Chaldaea: But

Rome:

Rome is called Babylon mystically, figuratiuely, & as the Holy-ghost speaketh spiritually, and by a kind of allusion. For as the old Easterne Babylon did a long time oppresse the church of the Iewes: so Rome this Western Babylō, hath long oppressed the church of the Christians. As the Easterne Babylon did many yeares hold downe the people of God, in miserable bondage and seruitude: so the Western Babilon did a long time keepe the Christian Church in spirituall thraldome and misery. In which respects Rome is spiritually compared to Sodom and Egypt: To Sodom for filrhiness, and to Egypt for idolatry, and keeping Gods Church in spirituall bondage and slavery. And thus we see the reason why Rome is called Babylon, which is not simply, and properly, but after a sort, that is, by a phrase of speeche, or trope which they call a *Metonymie*, or changing of names, vwhen that is giuen to one thinge, which is proper to another, for the likenes of quality that it hath with it, or adioined vnto it.

Now hauing shewed the reason why Rome is called Babylon, and what is meant by Rome, we are to proceed to the first point, which is, to proue that Babylon in this place signifieth Rome, which although it be granted of al sound Divines, & auouched in the writings of the best learned both new and old, so as it shal need no great prooffe; yet I wil adde three or 4. reasons out of this Booke, to make it more plaine and apparant. First therefore, I do thus reason out of the seuenteenth Chapter and laste verse, *Babylon is that great City which reigneth ouer the Kinges of the earth:* but there was no other City which did reign

Chap. 11 8
A reason why
Rome is called
Babilon.

How Rome
is to be taken.

chap. 17. 1

ouer the Kinges of the earth, when Iohn writt e this book, but only Rome: Therefore Rome is Babilon. For as for Ierusalem, it was at that time made an heap of stones. The first proposition is auouched by the angel of God, expounding vnto Iohn what is meant by the great whore, whose damnation he had shewed him before; and by the woman which sat vpon a scarlet coloured beast. *The woman which thou sawest, saith the Angel to Saint Iohn, is the great City, which raigneth ouer the Kings of the earth,* That is to say, Rome, or the Romish sinagogue, and malignant Church. For the Angel could not speak more plainly, except he should haue named Rome, then to say thus, *The woman the great whoore of Babylon is the great City, which raigneth ouer the Kings of the earth.* For if one should say, the great city of England, euery man knoweth that thereby is meant London: if one should say, the great city of France, euery one knoweth that thereby is meant Paris: so when the Angel saith, *the great city which raigneth ouer the Kings of the earth*: all that liued in those times knewe, that thereby was meant Rome. For Rome was the chief City of the monarchy, and is put in this booke for the whole Monarchie, and the religion thereof, as hath bin said before.

Babylon is Rome.

chap. 17. 5

My second reason is this. *Babylon is the mother of whoredomes, and abominations of the earth. Babylon is that great whore, with whom haue committed fornication the Kinges of the earth, & the inhabitantes of the earth made drunke with the wine of her fornication.*

But Rome, and none but Rome is such a one. Therefore Rome is Babylon.

My

My third argument is this. Babylon is that City which hath had seuen seuerall governments. But only Rome hath had 7. seuerall kind of governments: therefore Rome is Babylon.

The proposition is proued from the words of the Angel, expounding vnto Iohn what is meant by the seuen heads of the scarlet coloured beast, whereupon the woman sate. *The seuen heads (saith he) are seuen Kings,* that is, seuen orders, or states of kingly government: for seuen Kinges in this place are not put for seuen seuerall men, which were Kinges, as some doe take it: but for seuen seuerall governments, as it is taken in *Daniel*. *The foure great beasts,* saith the Angell there, *are foure Kinges,* that is, foure kingdomes, governments, or monarchies, as al men know. So here by seuen kinges is meant the seuen seuerall regiments of Rome: That is to say, by Kinges, Consuls, Decemviri, Dictators, Triumviri, Emperours, and Popes, wherof *the first five were then fallen* when Iohn wrote, *one was,* that is, the Empire, *and one was to come,* that is, the papacy.

chap. 17. 9

Dan. 7. 17

My last argument is this. Babylon is that City which is scituate vpon seuen hills: but only Rome of al Cities in the world is scituated vpon seuen hilles, therefore Rome is Babylon.

The proposition is auouched by the angel, which saith in the 17 chap. that the seuen heads of the scarlet coloured beast sat, *are seauen mountaines wherein the woman sitheth,* that is, 7. hills whereon the citie of Rome is scituated, whose names are these: *Capitolinus, Palatinus, Auentinus, Esquilinus, Celius, Viminalis,* and *Quirinalis,* as al Poets, and Historiographers do testifie. One saith thus of Rome.

Virg. georg

Septem que una sibi muro circumdedit arces.

Another thus :

Propert

Septem vrbs alta iugis toto quæ præsidet orbe.

Another called Rome *Eptalophos, the City with seuen heads*, that is, seuen hilles. It is cleere then by these reasons, that Babylon in this place signifieth Rome. As for the exposition of the Papistes, which affirme that Babylon here signifieth the vniuersall society of the wicked, it is fond & ridiculous: for the holi-ghost saith, *Babylon is that City which raigneth ouer the kings of the earth.* But to say that the vniuersall society of the wicked raigneth ouer the Kinges of the earth, is absurd and ridiculous. Therefore to say that Babilon is the vniuersall society of the wicked, is absurd and ridiculous. The distinction of the Iesuits here is also as friuolous as their exposition: for they saie, if Babylon be Rome, then it must bee vnderstoode of Rome vnder the heathen Emperors: but not vnder the Popes. But the Angell saith, *the woman, that is, the whore of Babilon, or Antichrist sitteth vpon seauen mountaines: ergo* she sitteth at Rome, and *Rome* is the seat of Antichrist: and consequentlie *Rome* vnder the popes, is Babilon. Morcouer, we may reason thus against the popish distinction; That which was Babylon vnder the Heathen Emperours, is the same which is heere prophesied to bee the chiefe Cittie and seat of Antichrist. But *Rome* was then Babylon: *ergo* *Rome* is nowe Babilon; for *Rome* is that Cittie which the Angell saith shoulde bee the seat of Antichrist: And this book doth shew, that the great Antichrist should raigne in the same City, where the heathen Emperors had raigned: & therefore it standeth firme,

firme, that Rome vnder the Popes is Babylon.

This being then graunted, that Babylon heere is Rome; it followeth that Rome shal fall: for the Holi-Ghost saith, *Babylon is fallen*, speaking in the present tense, as the maner of the scripture is in prophesying of things to come. For whatsoeuer God hath determined to come to passe, is, as it wer already done, because of the certainty of it: and for this cause also the word is doubled: *It is fallen, it is fallen.* We see then most cleerly, that almost 1500. yeers before *Rome* began to fall, the certaine fall thereof was foretold. This place of it selfe, is cleare enough to proue my second point, which is, that Rome shal fall. But my purpose is to reduce & gather al the 5. Chapters following to certain heads, to proue the main points which I haue propounded: first then I reason thus, to proue the second point, that Rome shal fall. That city and kingdom which hath the 7. vials of gods wrath empried and powred downe vpon it, cannot stand, but must needs fall. But Rome is that City, which hath the 7. vials of Gods wrath poured downe vpon it: Therefore Rome cannot stand long, but must needs fall. The proposition is manifest, and not to be denyed. The assumption is proued throughtout al the 16 chap. and especiallie in the ten and the 12. verses, where *the vials of Gods wrath are expressly said to be powred downe vpon the throne of the beast*: and in the second verse of that Chapter it is auouched, that *the seconde viall was powred downe vpon the men which had the marke of the beast, and vpon them which worshipped his image*: Howe then can the throne of the beaste hold out? or how can they which haue receiued the

Chap. 15, v. 7.

beasts mark stand vp long? For there is a great Emphasis or vehemency in the manner of speech. For he dooth not simply say, the wrath of God, but the fulne. of Gods wrath: he doth not say, shold be a little sprinkled, but powred downe as it were by pailfuls vpon the kingdome of the beast. How then can the kingdome of the beast stand, which hath so many great ordinances, and so many double Cannons discharged and shot off against it? Surely it must needes fall. My second reason is this. *The beast that was, and is not, and yet is, shall go into perdition*. But Rome is the beast that was and is not, & yet is: therefore Rome shal go into perdition. The assumption is set downe Chap. 17. ver. 8. For the Roman monarchy was great in the daies of *Iulius casar, Augustus Claudius, Tiberius*; and therefore it is said, that *it was*. But in the raigne of *Nero, Otho, Galba, & Vitellius*, it was greatly decayed; and therefore it is said, *it is not*; meaning so great as it had bin: & yet in some sort it was: and therefore it is said, *and yet is*. Now *this beast shall go into perdition*. Therefore the Roman monarchy shal be destroyed, and consequently the Papacy. For the Romane Empire holdeth vp the Papacy, as it is written, *that the woman or whoore of Babylon sitteth vpon the Scarlet coloured beast, which had seuen heads and ten horns*: that is, the Roman Monarchy, which beareth vp the whoore, and beareth vp the Papacy: but the holy ghost saith, *this beast*, that is, the Roman Empire, *shall go into perdition*. Then it followeth that the papacy shal follow after: for if the beast that she sitteth vpon, & which beareth hir, fal vnder her, then shee must needes fall together with him.

But

But we see, God be thanked, that the Roman monarchy is in a manner quite fallen, therefore the papacy cannot stand long.

My third argument is this.

The beast that was and is not, being euen the eight, & one of the seuenih, shall go into destruction. But Rome is the beast that was and is not, being the eight, and one of the seuenih: therefore Rome shall go into destruction. The assumption set downe Chap. 17. ver. 11. For the Papacy or dominion of the Popes, is the seuenth head of the beast in respect of their ciuil power, and yet a beast by themselves, that is, an eight in respect of their Ecclesiasticall power. Now the Angel saith flatly, *they shall both together go into destruction*, that is, both the Empire and the Papacy. For as the dominion of the Popes goeth downe, so also their worship and religion, goeth downe with it: and for this cause it is expressly set downe in the 19. Chapter, that *the beast and the false Prophet*, that is, the Roman Empire, and the Papacy, *were both destroyed together*. Sith then the holy Ghost hath spoken it twice for failing, that Rome shall go into perdition, and shall go into destruction; I take it to be a very sound consequence, that Rome shall fall, and shall bee destroyed. But how shall it fall may some man say? Or wherein shall it fall? I answer, that it shall fall in the credite & estimation of her doctrine: It shall fall in wealth and riches: It shall fall in power and authority. And in all these it shall fall by degrees, as it did rise vp by degrees: It shall not fall at once, as it did not rise vp at once.

This is set downe in the sixteenth chapter, where

Ff 2

the

Cap. 19. v. 20

How Rome shall fall.

Cap. 16. v. 12 the fall of Rome is compared to the drying vp of the River Euphrates, which was dried vp by degrees: Thus it is: Euphrates was a great River, which did run very neer vnto the old Babylon in Chaldaea, & it was the wall and fortification of the City; in so much that *Cyrus* and *Darius* the kings of the Medes and Persians, laying siege against it, could not take it till by policie they digged great trenches, and de-riued the waters another way, & so dried them vp, that the Holy Ghost saith, *The way was prepared for them to passe ouer*. Now, as this Euphrates was the strength and fortification of old Babylon: so the honor, wealth, riches, power, and authority of Rome, is the very fortification of it. But the punishing Angell is commaunded to poure downe the Viall of wrath vpon this Euphrates: that is, vpon all that vpholdeth Rome, or fortifieth Rome, and forthwith it dried vppe; that is, all the credit, power, riches, and authority of Rome did diminish daily vpon it, doth diminish, and shall diminish by degrees vnto the end of the world. For the vtter destruction of Rome is not yet come; but it is greatly decayed from that it was fourescore yeeres ago. And if it continue decaying 80. years mo, as assuredly it shall, then will it be brought to a low ebbe. Since *Luthers* time, we know how the Popes Euphrates hath dried vp; but there is yet much water left, and it is yet too deepe for the Kinges of the earth to passe ouer and take it. But it shall ebbe so low, that the Kinges of Europe shall easily passe ouer, and take it, as we shall heare anone. But in the meane time wee see that it falleth, and that it is in the falling, and worke of

God

God goeth forward euery day. For now in this age, God bee thanked, many Kinges and Princes, with great multitudes of their subiects, haue their eies opened to beholde, that the Romish religion is abhominable; and that the Papacy is the very kindome of the great Antichrist. And whereas before they worshipped the beast, now they hold vp their hands onely to the God of heauen, and glorifie him in his Son Iesus Christ. Now we see that many lawes are made in sundry kindoms and prouinces to abolish that vsurped power of the Bishop of Rome: Manic acts, edicts, and iniunctions are set forth in sundry Nations and Kingdoms of Europe to destroy, root out, and deface all Monuments of Idolatry and superstition, which Antichrist had erected in all kindomes.

Now the Popes which were honored as Gods in the earth, are counted, and adiudged as the most vile and abhominable creatures that liue vpon the earth. Doth not al this experimentally shew that Babylon is fallen, and that Babylon doth fall by degrees? It is very palpable: we need no further prooffe for this second point. But heere wee are further to obserue, that the Iesuits perceiuing the great decay of Rome, and the continuall drying of their Euphrates, do bestir them to stop the leake, that it might not dry vp altogether. Euen as when men let out the waters of great fish-ponds, so as the water waxeth low, we see the Fishes skip and plunge, and rake on wonderfully: So the Iesuits perceiuing the waters of their Romish Euphrates to empire and dry vppe daily, doe mightily take on, digging and searching euery day

The kinges of the earth in this age renounce the Pope.

The Iesuits bestir them, and why.

to open the springs, and to find out some fresh fountains to maintaine their great fish-pond, & to keep the waters deepe enough, that their may be safe passage over, for the kings of the earth to come & take their great Babylon. All this doth appear out of the 16. Chap. of this Prophecie; where *S. Iohn* in vision seeth *three unclean spirits like Frogs, coming out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.* By which frogs the holy ghost meaneth the Iesuits and Seminary Priests, which are compared to Frogs for three reasons. First, that as frogs delight in filthy lakes and puddles; so the Iesuits delight in the filthy puddles of idolatry and superstition. Secondly, as frogs make a great croaking in their marsh groundes; so the Iesuits make a great croaking in kings courts, in Noblemens houses, and Gentlemens houses, and almost euery where, where they can get any entertainment, croaking and craking of the Popes supremacy, the popes holiness, the Popes blessing, the popes keyes, the popes power, *Peters* chaire, *Peters* successor, Christs Vicar, & many good morrowes, I know not what. Thirdly, as frogges are all of one nature and quality, delighting in croaking, and liuing in puddles: so the Iesuits are all of one mind & disposition in euill, croaking euery where to maintain their Euphrates, & liuing daily in whoredome, Sodomity, and all kind of outrageous beastlinesse. But that I may more fully perswade the conscience of the reader, that by these frogs are ment the Iesuits & seminary priests: let vs seriously weigh that which goeth before, and that which followeth after in this

text,

text, and we shall discern it to be very cleere & apparant. First, it is said, ver. 10. that when *the fift Angel poured out his viall of Gods wrath upon the throne of the beast, by and by his kingdome waxed darke*: that is, the maiesty, power, pompe, credite, and estimation of Antichrist began to be diminished, obscured, and to suffer a great Eclipse: which thing was fulfilled shortly after *Luthers* preaching. And presently it followeth, that *they gnawed their tongues for sorrow*: that is, they were full of fury and rage, barking and grinning like mad dogs, or rather like hell-hounds against all such as set the Gospell abroad, whereby their Babylon began to shake. For at the first, when the gospel began to peep forth, they did despise it, as a thing which they could easily suppress; but within a short time they found that neither by excommunications, wherewith in former times they had euen as it were with lightning & thunder caused kings & nations to tremble; neither by force of wars & bloody slaughters; neither by any skill in learning, nor by treacheries, they could any thing preuaile; but that the gospel did still more & more lay open their filthines & shame: then did they become, & so do they continue till this day, euen as mad men in sorrow & rage, which the holy ghost expresseth, in saying, that *they gnawed their tongues for sorrow, and blasphemed God, &c.* Whereby it is euident that the beast, & all that receiued his mark are full of fiery hatred, & malice, and cannot tell which way to be reuenged. For the more they strue, the more they lose. Pain would they haue Popery restored to his ancient credit and dignity; and they deuise what they can to bring it about

chap. 16, v. 10

chap. 16, v. 11

chap. 16, v. 13

The Iesuits
compared to
frogs, & why.

about; but it will not be. For their kingdome waxeth darker and darker, weaker & weaker: and that is a dagger vnto thē, & a griefe of all griefes, which maketh them gnaw their tongues, and gnash their teeth for sorrow. But yet for all this, *they repented not of their workes*, saith S. Iohn, & therefore God is more incensed against them, and causeth *the sixth Angell to poure out another viall vpon the great riuer Emphrates, and the water thereof dried up*: as we haue heard. Now then obserue carefully, and note it diligently, that the Frogs come forth vpon the darkning of the kingdome of the beast, & the dying vp of their Euphrates. For who knoweth not the pope & his complices perceiuing the weakning and diminishing of their kingdome, haue sent out these Iesuits and Seminary Priestes into all partes of Europe, to repara the ruins of Rome, if it wer possible. And this is one circumstantiall reason to proue these three frogs to be vnderstood of the Iesuites. But let vs proceede to open the whole description of the holy Ghost, that it may yet more plainely appeare. First, these Frogs are called *uncleane spirits*, because they are the vetie limbs of the deuill, full of all filthinesse and vncleannesse. Secondly, they are called *spirits*, because they come out of the mouth of the Dragon, the beast, & the false Prophet. Thirdly, they are called *three* in number, being in truth neerer vnto three thousand, because they proceed out of 3. seuerall mouthes, the Dragon, the beast, and the false prophet: that is, the Diuell, the Roman Empire, and the Papacy. Three horrible monsters, three terrible bug-beares, which with one consent conspire together against the gospel,

Chap. 16, v. 12

Note this.

chap. 16, v. 13

pell, to vphold their Babylon, and to stop the leake of their Euphrates. Now these three Frogs are sayd to come out of the mouth of the Dragon, the beast, and the false Prophet, because they come with the very mind and message of the Pope, & the Roman Empire, and so consequently with the very mind & spirit of the Dragon. For they are the very breath of the Pope, and the spirits of the Diuell, as like him, as if they had been spit out of his mouth. They are sent on the diuels errand, and the Popes embassage into all countries and kingdoms, and are taught their lesson what they shall say, and instructed what they shall doe, and what courses they shall take of men, both Kinges, Nobles, and the meaner sort: and for this cause the holy Ghost saith, they came out of the very mouth, the very heart, and the very bowels of the Pope, and of the diuell. And although these Iesuits & Seminary priests are called of their fauorites, Catholike doctores, holy Fathers, &c. yet the holy ghost saith flatly, they are the spirits of deuils, working false and fained miracles, and with great efficacy of error, deluding and deceiuing the simple & blind multitude. We see then, that the holy Ghost in all this description, doth plainly note out the Iesuits & seminary priests. For to whom can these things here spoken of agree, but onely to them? And do not we which liue in these daies, sensibly see & discern the fulfilling of all these things? Surely we can not but see and feele them, vnlesse we be wilfully blind, and do of purpose blindfold & hoodwink our selues. But the holy ghost goeth yet further, & doth more fully, & as it were demonstratiuely point thē out vnto vs,

The holy
ghost calleth
the Iesuits the
spirits of deuils,
cap. 16, 14

Verse 14.

describing the by their office, which is, *to go unto the kings of the earth, & of the whole world, to gather them to the battell of that great day of God almighty*. Who is ignorant that the Iesuits & seminary priests are sent out to al kings & Nobles of the whole world, that fauor them & their proceedings? Are they not croking in corners, thick and threefold in al parts of this lād? Are they not practising of treacheries & treasons against our most gracious King and the whole state? are they not plotting the destruction and subuersion of this Church & common wealth? Nay, as the holi-Ghost saith, the chiefe end of their comming abroad is to sollicite & gather the kings of the earth vnto battel against God, against Christ, & against al true professors of religion. The battell betwixt them is heere called, *The battell of the great day of God almighty*, that is, that battell, wherein the Almighty God will haue the day, and goe away with the victory. For it followeth; that the Iesuits and seminary Priestres did preuaile with the seduced kings of the earth so far, as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to saye, a place vwhere they shall bee destroyed, and that with such horrible slaughter, that the place shal take a name thereof. For it was an vsuall thing amonge the Hebrewes, to call the place where any famous thing fell out, by a name which did report the same to all posterity, as *Kibroth Haraanah*, the graues of Concupiscence; *Hamon Gog*, the multitude of *Gog*; and diuers such like. And so here *Armageddon*, the destruction of an armie, because the kings of the earth, and their armies which shall fight against the Church, at the instigation of

The Iesuits
by their crafty
persuasions
shal bring the
popish kings
and their armies
to a
place where
they shall bee
destroyed.
Numb. 11
Ezec. 39.

the

the Iesuits, shall come to a place, where they shall haue a notable ouerthrow. This word *Armageddon* may fitly be deriued of two Hebrew wordes, that is to say, *Cherem*, which signifieth destruction, and *Geduth*, which signifieth an army; that is, the destruction of an army; or as some say, & that very iudicially, it may come of *Gnarmah Gidon*, which signifieth the subtilty of destruction; because the blinde kings and Nobles of the earth shall by the subtiltie and crafty persuasions of the Iesuits and Seminary Priestres, be entised to fight against the Protestants, in a place where they shall haue a famous foyle. Some deriue *Armageddon* of *Har*, which in Hebrew signifieth a Mountaine, and *Megiddo*, which is the place where the godly king *Iosias* was slaine: and so this place should be called *Armedgeddon*, the Mountaine of *Megiddo*, for the slaughter of Kings that shall be there. To the which the Prophet *Zacharie Zach. 12. 11.* alhuderh, saying: *In that day there shal be a great mourning in Ierusalem, as the mourning of Hadadrimmon, in the valley of Megiddo*. VVcl, we do see that al these significations and deriuations of *Armageddon* come to one thing in effect; which is, that the great armies which assemble themselves in battaile against the Lord, shall bee destroyed: and therefore it is not much materiall to dispute, which is the more likely signification of the word. But this let vs obserue for our comfort, that whensoever we shall see the kings & Captains, Nobles & Potentates of the earth, being solicited by the Iesuits, priests, & the false Prophet, to leuy great armies, & make great powers to fight against the Gospell, and the true professors there.

thereof, for the maintenance of great Babylon, they shall not preuaile, but bee vtterly ouerthrowne and destroyed. As in part we see fulfilled in the yeare of our Lord 1588. when the great and inuincible Armado of the Spaniards, as they thought, which was long in prepatung against vs, and at last, by the instigation of the Iesuites, brought vpon vs, came to *Armageddon*, as we know, God be praised. And in all time to come, in the like case, let them looke for the like successe. Well, now to grow to some conclusion of this point; we doe plainly see that Rome falleth, their kingdome waxeth dark, their Euphrates drieth vp, they espie it. The Dragon, the beast, & the false prophet send out their frogs into all countries and kingdoms, hoping to preuent it by the help of the kings of the earth, and especially the King of Spaine: but alas! all in vain! for they must come to *Armageddon*, when they haue don all that they can. For God fighteth from heauen against them, GOD bringeth them downe, and no power of man is able to vphold them.

But now let vs proceed to prooue the third maine point; which is, that Rome shall fall finally, and come to vtter desolation. For all sound Diuines are perswaded of the fall of Babylon, and do graunt that it falleth, and is in falling: but all are not so thorowly perswaded of the finall fall thereof in this life. Therefore now I will proue by manifest Scripture, that Rome shall fall for a doo. First, if the thinges be deeply considered and narrowly looked into, which Saint Iohn saith shall fall out vpon the pouring forth of the seuenth Viall of Gods wrath, by the seuenth

Rome shall
fall finally.

Angell

Angell, they do fully portend a deadly downfall, & vtter ouerthrow of Rome. For the seuenth viall is not poured vpon the earth, or sea, or fountaines of waters, or on the Sunne, as the first foure vials were, which signified some particular iudgements; but it was poured forth into the very aire, which signifieth the vniuersality of it, and containeth the most generall and most grievous iudgement, and vengeance of Almighty GOD, vpon the whole body of the Kingdome of Antichrist, a little before the last day.

The text saith, that vpon the pouring forth of this viall, *there was a loud voice heard out of the temple of heauen from the throne*: that is, from the very presence of God, saying: *It is done*. It is dispatched. The vtter ouerthrow of Rome is fully concluded of, and all things finished which belong to the pouring forth of the seuen vials, which containe the 7. last plagues, wherein the whole wrath of God is fulfilled, as appeareth chap. 15. as before it is said, *Babylon is fallen*, because it should certainly fall: So heere God himselfe saith, *It is done*, because it shall certainly be done. For whatsoeuer God hath determined to be done, is as it were already done, because it shall most certainly be effected. Sith then the Lord hath pronounced this of Rome, there remaineth nothing but a daily accomplishment of it: and let all the Papistes knowe for a certaintie, that they must goe to their geare, they must come to their paiment, there is no way of euasion.

For hath the Lord spoken it, and shall it not come to passe? Now vpon this that God saith, *It is done*,

Chap. 16, 18

followeth presently, that there were voices & thunderings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, euen so mighty an earthquake. What is meant by thunderings, lightnings, and earthquakes in this Booke, I haue before shewed: to wit, commotions seditions, tumults, vprores, and alterations of states, kingdoms, and common-wealths: & then the meaning of this place is, that there shall be horrible shakings, cōcussions, tumults, & great alteration of state in al the kingdomes which are subiect to Antichrist, none of the shal escape. For this seuenth vial of gods wrath vpon the kingdome of the beast, is compared to a most horrible and blustering tempest, raised vp in the whole aire, that is, in all places of Antichrists dominions. And it is specially to be noted, as a thing of great moment, that the Holy-Ghost saith, *There was neuer such an earth-quake as this, since the world beganne, and since men were vpon the earth.* For assuredly, so soone as the seuenth Angel poureth forth his viall, the kingdome of Popery shall goe downe amain, which shall not be long before the end of the world, as all circumstances heere do shew. After all this, Saint Iohn telleth vs the effect of this thundering, lightning, & extraordinary earthquake; which is, *that the great citty was diuided into three parts;* that is, there shall bee a most horrible rent and dyuision in the city of Rome, and throughout all the Popes dominions.

Chap. 16, 19.

What this rent and diuision is, and how it shall be, I cannot determine, being a thing to come, as all the rest comprehended vnder the pouring forth of

of the seuenth viall. But this I am sure of, that Rome shall go downe; and there shall be such tumults, vprores, rents, diuisions, dissipations, and concussions in Rome, and throughout all the Romish iurisdiction, as neuer was heard of, nor read of, since the world began. For Saint Iohn addeth, that *Babylon* verse 19 *came in remembrance before God, to giue vnto her the cuppe of the wine of the fiercenesse of his wrath:* That is, God doth now at length call to minde all the wrongs done to his people, and all the righteous blood shed, for the space of seuen or eight hundred yeeres, by the whoore of Babylon, that he may bee fully reuenged, and execute the fiercenesse of his wrath both vpon her, and her whole Kingdome: yea, and that in such terrible and wrathfull manner, that there shall be no place of refuge, no place to fly Verse 20 into for succour. For Saint Iohn saith, *Euery Ile fled away, and the mountaines were not found:* Meaning, that the Papists in that day shal haue neither mountaine nor Iland to flye vnto

And last of all, the holy ghost saith, that *there fell a great haile like talents out of heauen vpon the idolaters: insomuch, that they blasphemed god, becaus of the plague of the haile. For the plague therof was exceeding great:* Chap. 16, 21 A talent was about the weight of threescore pound, as some write. Then it followeth, that this haile of gods wrath vpon the papists, shalbe most terrible & fearfull, and beate them all downe to the ground; as it were an haile of millstones, or plough-irons. Now when this Haile of talentes commeth, as assuredly come it shall, then shall the Kingdome of Popery be beaten to dust & powder: and therefore no maruell

Verse 21

uell though the idolaters, seeing all this, be in a most horrible rage, and blaspheme GOD, as Saint Iohn saith, because of this exceeding and most extraordinary plague, which shall then come vpon them. But now to conclude and winde it vp altogether: For as much as this last viall is powred into the ayre (GOD saith, it is done) an extraordinary Earth-quake followeth; the great Citty of Rome is rent; Babylon called into question; and fearefull Hailestones of wrath poured downe vpon the Idolaters: I do conclude, that Rome shall fall finally, and come to vtter destruction in this life.

Now let vs proceede to further prooffe. In the eighteenth chapter of this book, the whoore of Babylon saith in her hart: *I sit, being a Queene, and am no widow, and shall see no sorrow. Therefore shall her plagues come at one day, death, and sorrow, and famine: and she shall be burnt with fire. For that God which condemneth her, is a strong Lord.*

Chap, 18, 8, 9.
Ila. 47

First, heere Rome is described, as she was in the height and top of her pride and securitie, when shee held the dominion of the Kinges of the earth, and boasted that shee was the head of the Catholique Church, carying her selfe very insolently about all Kings and Emperours, treading vpon their Necks, and making them attend at her gares barefoote in the middest of Winter, as the stories report. Yea, and that she was no widdow; that is, no solitary or desolate person, but one that had many louers, which were strong to defend her, so as she should feele no want, nor see any sorrow. But the time will come, and draweth on apace, wherein she shall be throughly

ly punished for her haughtines, and intolerable pride and security. For the holy Ghost saith, *her plagues shall come one day, that is, sodainly, shortly, and speedily, euen death, sorrowe, and famine, and she shall be burnt with fire. For that God which condemneth hir is a strong Lord.*

If this bee not plaine enough to proue an vtter ouerthrow of Rome, I knowe not what can be plaine nough. For if death, famine and fire, will not pull her downe, I knowe not what shall pull her downe. But Saint Iohn saith flatly, that God himselfe who is a strong Lord, will oppose himselfe against Rome, and condemne her. If this stronge GOD take against her, who can vpholde her? Can the King of Spaine? can the Cardinales? can the Emperour? can al the dukes of Italy, and al the potentates of the earth, that take part with her? No, no, they are al too weake. *For if God take against a man, who can reclame him,* saith the Holy-Ghost? *For he dooth what soeuer he will.* And againe, *God is wise in heart, and mighty in strength, who euer hardened his hart against him & prospered? If God cal not backe his anger, the most proud hearts are bowed vnder him.* And God saith in Ezec. 22. *Can thy handes be strong, or can thy heart endure in the day that I shall haue to do with thee?* Then it followeth, that though Babylon sit as a Queene, and all her louers take part with her, yet because the stronge Lord is against her, therefore she shall come to vtter destruction.

Some of good iudgement in the truth, haue gathered from this place, that the very Citty of Rome shall be burnt with fire, which assuredly may wel be.

Hh

But

Amos 1.4

But this I am sure of, that the phrase of *burning with fire*, doeth in the Prophets alwaies signifie an vtter destruction and desolation of a City, or a kingdom and therefore it followeth that Rome shall be vtterly destroyed.

chap. 18. 2

But behold yet stronger, and plainer prooffe. For Saint Iohn saith, *a mighty Angel tooke vp a stone like a great millstone, and cast it into the sea, saying, with such violence shal that great City Babylon be cast downe, and shal be found no more.* Almen know, that olde Babylon in Chaldaea was destroyed by the Medes and Persians, long before Saint Iohn writte this Booke: and therefore that is not heere meant, but the newe Babylon which is Rome, as afore hath bin proued. The phrases of speech, and the signes which the prophets vsed to declare the destruction and desolation of olde Babylon, are heere alluded vnto the destruction of Rome. For we read in the prophecy of *Ieremy*, that the Prophet hauing Written in a booke all the euill that should come vpon Babel, for holding

Jer. 51. 61, 62

Gods people so long in most miserable captiuitie, saide to *Seraiab*, *When thou comdest vnto Babel, thou shalt reade all these words, and when thou hast made an end of reading this booke, thou shalt binde a stone to it, and cast it into the midst of Euphrates, and shalt saye: Thus shall Babel be drowned, and shall not rise vppe from the euill that I will bringe vpon her, although they vweary themselves.* Now let vs consider howe this agreeth with the same which is heere set downe, and we shall finde, that all things are here set downe, with greater force, to expresse, as it were, a deeper vengeance, and a more heauye (and vnrecoverable de-

destruction.) First, there is a man, heere is a mighty Angel; there the man taketh vp a stone, here the Angel taketh vp a great stone, like a millstone: there the stone is cast into the riuer, heere into the deepe sea. All these circumstances being applyed to Rome do greatly aggrauate the matter, and very plainly shewe, that it shal fall, without all hope of recovery. For the Lorde declareth by this forcible signe, of casting a millstone into the Sea, that the City and kingdom of Antichrist shall bee cast deepe downe into perdition, and shall lie ouerwhelmed, and drowned in the same for euer.

Rome shal fall
without all
hope of reco-
uery.

For if olde Babylon was vtterly destroyed, and came to a small desolation in this life; much more shal Rome as the Holy-ghost disputeth. But old Babylon came to vtter ruine and desolation in this life, as both *Isay* and *Ieremy* doe witnesse: Therefore new Babylon, that is, Rome, shall come to vtter destruction: and as the Holy-Ghost heere saith, *shall bee founde no more*, or shall fall, without all hope of recovery.

Stories doe report that Rome hath beene sundry times destroyed by the Gothes and Vandales, and others, yea once fired and quite burnt vp, but afterward builde and raised vppe againe by the Emperours. But here the Holy-ghost saith expressely, that it shall haue a small fall, and an reconerable destruction. For can a millstone cast into the bottome of the sea, euer bee got vppe againe? No, no, it is impossible. Therefore, let the Iesuites, and Seminarye priestes, doe what they can, they shal neuer set vppe Rome againe, they shal neuer restore her to her former

mer state and dignity? they shal neuer repaire her credite againe. Let the Pope, and Cardinallcs, and the King of Spaine, and al the world, and al the diuels in hell, ioyn together, they shal neuer get vp this millstone out of the bottome of the sea. For the Angell hath cast it in with such a violence, that no power of man shall euer fetch it out againe.

True it is indeed, that the Iesuites bestirre them, and the Seminary Priests and Papists, doe worke apace in all landes, and aduenture themselves in most desperate manner, to reconer againe the credit of popery, and to set vp againe the dignity and the power of the Pope, and the glory of their Church and Citty, and their bold enterprises, doe make many euen to doubt that they wil againe one day preuaile. But assuredly wee are to make full reckoning, that although heere and there they may support for a time some ruinous partes of their rotten frame, yet doo vwhat they can, it shall in the end downe vpon their heads, and come to vtter desolation.

Indeepe, Rome standeth yet, and Popery is not quite fallen downe. But they are disclosed, their credit is cracked, their power decaith; and so this thing is begunne, and the time draweth on when it shal be fully accomplished. He that had beheld the power, the pompe, the riches, and estimation of the Church of Rome aboute some foure-score yeaes paste, and looketh vpon it now, shall see a woonderfull alteration. It seemed then to bee without all daunger of shaking: for the Emperour and the Kings of the earth stooode forth with all theyr force and might, power and policy, to vpholde it: but God bee than-

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ked, we see how it is already come downe, and shall come downe euery day more and more, whosoeuer faith nay to it.

But beholde yet more and more plaine prooffe for the vtter desolation of Rome. For S Iohn describeth the eternall desolation thereof, by deniall of those things which ate in Cities inhabited; First hee sayth, *there shall bee no more any voice of harpers, Musicians, Pipers, and Trumpeters, heard in Rome*, that is, al musick shal firecase, which argueth an vtter desolation. For what inhabited cities are without musicke? chap. 18. 23

Secondly, he saith, *there shall be no craftes man of what trade soener found in Rome*, which argueth an vtter desolation. For what flourishing Citty is without artificers?

Thirdly, he saith, *no light of a candle shal any more shine in Rome*, which argueth an vtter desolation. For what inhabited City is without candles?

Fourthly, hee sayth, *no sound of a millstone shall be heard in Rome*, which doth argue an vtter desolation. For what Citty is without Milles to grinde theyr corne?

Lastly, hee sayth, *the voice of the Bridegroom and of the bride shall be heard no more in Rome*, which argueth an vtter desolation: for what Citty is without bride and bridegroom? and without marriage for procreation sake? Then I conclude from all this, that Rome shall fall finallye, and come to vtter destruction.

But behold yet more plaine and pregnant prooffe, drawne from the pittifull mournings and most vwoofull lamentations of the Kings of the earth, the Merchants,

Hh 3

chants,

chantes, and the Mariners, who al doe ioynntly lament and mourne, for the destruction and desolation of Rome, crying, *alas, alas, that great City Babylon, that mighty City: for in one houre is thy iudgement come: in one houre so great riches are come to desolation, in one houre shee is made desolate.* What can be more plainly and fully spoken, to proue an utter desolation of Rome? What can bee more required then to haue it set downe in expresse termes, as here we see? For now the Holy-Ghost vseth no figure, no hardnesse, no circumlocution, no obscuritie: but telleth vs plainly, and thrice for saing, that Babylon, that is, Rome, is made desolate, is come to desolation.

Moreover it is said that *the Kinges, Merchants, & Marriners, shall stand a farre off for feare of her torment and they shall weepe and waile, when they shall see the smoake of that her burning,* signifying that the torment, & plague of Rome shal be so great, that kings for all their might shal not dare to come nigh to rescue her: no not the King of Spaine withal his great might and power, he shal be faine to stand a farre off or rather utterly to forsake her, weeping and wailing as wel as others, for her most feareful and vnrecouerable destruction.

But wee are to obserue in al this, that the Holy-Ghost vseth a figure or kind of speech, which they call a *Prosopopæia* or fayning of a person, whereby the popish Kinges beeing dead and rotten are brought in, lamenting, and bewailing the fall of Babylon, as if they were aliue againe: or else it may be vnderstood of the Cardinales, and Legates, which are euen as Kings

Kinges vppon the earth. But it cannot be vnderstood of Christian Kinges, for they shal bee the instruments of God to pul downe great Babylon, as we shal hear anon.

Furthermore, let us consider the causes of this great lamentation, for the deadly downefall of Babylon, by the popish Kinges, Merchants, and Mariners. First, *the Kinges they mourne and lament, saith saint Iohn, because they had committed fornication with the great whoore of Babylon, and liued in pleasure with her.* That is, they had liued long with her in abominable idolatry, and pleased her that way, and therefore she gaue them dispensations to liue in wantonnes and al carnal pleasures, and euen to do what they list, spending their daies in sensuality and al kinde of fleshy delights.

Secondly, the Merchants doe weepe and waile, because no man buyeth their ware any more. These Merchants are not named, but they may easily be knowne by their wares, which the Holy-Ghost describeth, to wit, that they be the Popish Merchants, the shauen Merchauntes, who are here brought in mourning and lamenting for the losse of their gaine. The Monks, Friers, & priests cannot haue that vnterrace of their wares, that in times past they haue had; their wares are now out of request: theyr Markets waxe deade, and they haue colde takinges. When these fellows passe by the great Monasteries and Abbeyes, and see them made ruinous heapes, and wthall remember the fatte reuenewes, the good Cheere, the pleasure and delight which sometimes they haue had in those places, it cutt theyr heartes, and

Chap. 18, 10

ver. 12, 15, 18

Verse 9

Ver. 12, 13, 14

Verse 16

and maketh them shake their heads as it, saying, *alas, alas, that great Cittie that was clothed in fine linnen & purple, and scarles, and gilded with golde, and precious stones, and pearles, for in one houre so great riches are come to desolation.* Marke then that the ruine of their great Cittie, with all the pompe, pleasure, and riches thereof, is that which dooeth yet sticke in their stomackes.

Thirdly, the Mariners do greatly mourne and lament, for the losse of their profite and commodity. For while Rome had dominion ouer the kingdomes and the pope ruled ouer al, euen as a God vpon the earth, ther was nothing but trudging ouer the seas to Rome out of al Lands, and againe from thence, there was carrying and recarrying: insomuch that multitudes of Mariners and Shipmasters were continually set on worke, and gained ready thereby. No maruel then though these Mariners are brought in amonge other frends of Rome bewailing hir destruction, euen with dust vpon their heads weeping, and crying, and saying, *Alas, alas, that great Cittie, wherein were made rich all that had ships on the sea by her costlinesse. For in one houre she is made desolate.* Thus we see how the Kings, and Merchants, and Marriners shall bewaile the vtter ruine and great desolation of Rome, for the losse of their pleasure, their gaine, and their profit.

Moreover wee are to obserue, that that which is spoken by the olde prophets *Isay* and *Jeremiah*, touching the vtter desolation of olde *Babel*, is applyed by Saint Iohn to newe *Babel*, which is Rome. Touching the olde Easterne *Babylon*, the prophet sayth thus: *Babel the glorie of kingdomes, the beautye and pride*

Isay 19 13.

pride of the Chaldeans, shall be as the destruction of God in Sodome and Gomorrah. It shall not bee inhabited for euer, neither shall the Arabian pitch his tent there, neither shall the shepheards make their folds there. But Zim shall lodge there, and their houses shall be full of O-him: Ostriches shall dwell there, and the Saryres shall dance there, that is, Fairies, Hobgoblins, Night-spirits, and such like, whereby is signified the vtter desolation of old *Babylon*. Now S. Iohn applyeth all this to Rome laying, *Babylon that great Cittie is become the habitation of diuels, and the holde of al soule spirits, and a cage of euery uncleane and hateful Bird.* Noting hereby both the filthinesse of Rome, and also her vtter desolation.

Chap. 18, v. 2

But now let vs proceed to our last and greatest argument, to proue the finall fall, and vtter destruction of Rome, and al Romith power and authority. In the 19. chapter of this Prophecie our Lord Iesus is described, *sitting vpon his white horse*, which is the ministry of the Gospell, as hath before beene prooued; and is most gloriously brought in by S. Iohn, as grand Captaine, and Generall of the field, fighting with al his army against Antichrist and his souldiers. Saint Iohn giueth him goodly names and titles, calling him the word of GOD, the King of Kings, and Lord of Lords: and saith, that he hath a name written that no man knewe but himselfe; which is his infinite glory and maiesty.

Chap. 6, 2.

Cap. 19, v. 12
13 14, &c.

And moreover, that his eyes were as a flame of fire, and on his head many Crownes, and a sharpe Sword in his mouth, and cloathed with his warlike garment dipt in bloud, and all his heauenly Souldiers

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ers followed him vppon White Horses: meaning thereby all Christian Kinges, Dukes, Lordes, Nobles, Captaines, Preachers, and Professours of true Religion.

This graund Captaine with all these worthy Souldiers, saith Saint Iohn, shall muster together, and prepare themselves to fight against the beast, & the false Prophet, and all their forces, and at last hee seeth them ioyne battaile. *I saw* (saith Saint Iohn) *the Beast and the kinges of the earth, and their armies gathered together to make battell against him that sat upon the white horse, and against his army.* Now all this is to bee vnderstood of the battels betwixt the Papists and the Protestants in these last dayes. But, may some man say, who shall haue the victory? What is the successe? What was the issue? Let vs heare of that. The Holy Ghost answereth, that

the Beast and the false Prophet were taken, soyled, and overcome: vsing a warlike phrase, because in the wars they vse to take their greatest Captaine and Commanders aliue, and to put them to their ransomes. The like vnto this we haue in the seuenth Chapter, where Saint Iohn telleth vs, that when the Popish Kinges and Potentates shall make Warre against Christ and his Gospell, they shall haue the like successe vnto this. For saith hee, *These haue one minde, and shall giue their power and authority vnto the beast, they shall fight with the Lambe, and the Lambe shall overcome them: For hee is Lord of Lordes, and king of Kings.*

But, may some man say, when the Leaders and commanders of the popish armies shall be taken captiue

tiue & set at their ransoms, what shall become of the inferiour Captaines and Souldiers? The holy ghost answereth, that *the remnant were slaine with the sword of him that sitteth upon the horse:* That is, they were put to the Sword, and all the foules were filled full with their flesh. And for this cause S. Iohn saith, that he saw an Angell stand in the Sunne, who cried with a loud voice, saying to all the foules that did flye by the middest of heauen, come and gather your selues together vnto the Supper of the great God.

Cap. 19. v. 18

Now to make this plaine. We know, that they which proclaime any matter, seeke some Market crosse, or high place to stand in, where they may best be heard: So this Angel, which proclaimeth the victory against Antichrist, before any stroke be stricken, because of the certainty of it, standeth in the Sunne, as it were in the Theater and middest of the world, as in a place most fit for the purpose, that he may be heard throughout all the earth. Now this proclamation is directed to all the foules of the aire, to biade them to a supper, which is here called the supper of the great God. But it may be demanded, what cheer shall they haue? The holy ghost answereth, that they shall eate the flesh of Kinges, and the fleshe of great Captaines, and the flesh of mighty men, and the flesh of horses, and of Horsemen, and the flesh of all freemen, and bondmen, and of small and great.

verse 18

This wee knowe, that when men are slaine in great numbers in the warres, their bodies lie scattered, as meate for the foules of the ayte. And therefore here all foules are invited and bidden to a great

supper, made them by the great God, whose hand is in all this; their cheare, and their dainties are reckoned vp to be the flesh of Kings and Captaines, &c. Now out of all this may be strongly concluded, that heereafter in all time to come, when the Armies of the Pope, which is the beast, the armies of the King of Spaine, who hath giuen his power and authority vnto the beast, and is his great vpholder; when the armies of the Cardinall his great confederate; when the armies of the Leaguers, his great adherents; yea when all these, and all other popish armies shal ioyn and band themselues together against the christian kings and defenders of the Gospell: they shall haue a notable ouerthrow, insomuch that their dead carcasses shall euen couer the earth, and the Foules of the ayre shall come to their great supper, which the Lord of hosts will make ready for them. For assuredly, and out of doubt, they that liue shall see the fulfilling of all this, and shall see the popish armies go downe by heapes in all Countreies & kingdoms, and be made meat for the foules of the aire. For the holy Ghost saith, *They shall come to Armageddon*, that is, the place where their armies shall be destroyed. And againe, *If any lead into captivity, he shall goe into captivity. If any kill with a sword, he must bee killed with a sword*: For as the popish forces haue in former time taken Captiue the people of God, and cruelly murdered them: so now the time draweth on apace wherein they themselues shall be taken & put to the sword.

And therefore now at last I conclude, that *Rome* shall fall finally, and come to ytter destruction in this life.

For

The popish
armies shal go
downe by
heapes.
chap. 16, v. 16
chap. 13, v. 10

For as Rome did rise vp by degrees in this life, so Rome shall fall by degrees in this life: As Rome grew vp to her full height and highest pitch in this life; so it shall come to her lowest ebbe & greatest declination in this life: I meane before the comming of Christ vnto iudgement. For the falling downe of Haile like talents vpon the kingdome of the Beast, shall be in this life: The extraordinary earth-quake vpon the dominions of Antichrist, shall bee in this life: The comming of the Popish Armies to *Armageddon*, shall bee in this life: The mourning of the Kinges, Merchantes, and Marriners, for the ouerthrowe of Babylon, shall bee in this life: The great battaile betwixt the beast and him that sitteth vpon the white Horse, shall bee in this life, before the day of iudgment: The pouring forth of all the seuen vials of Gods wrath vpon the kingdome of the Beast, shall be euen in this life. For it were an absurd thing to say, any of these things shall be after this life; or to say that these things shall not be til the very coming of Christ; for they are all things to be effected here in this earth: & the holy Ghost doth describe them as things to be done vpon the face of the earth: for otherwise wee could haue small comfort in any of these things, if they should not bee doone heere in earth, or if they should all bee deferred till the verie comming of Christ, and in the meane time Antychrist shall still preuaile.

But it will be objected, that Saint *Paule* saith, the Lord shall consume Antichrist with the spirit of his mouth, and abolish him with the brightnesse of his comming: Therefore before his comming hee shall

Rome shal be
vutely de-
stroyed in this
life.

2. Thess. 2.
An objection
answered.

not be vtterly abolished. True it is indeede, he shall not vtterly be cut off in all his members, till the very comming of Christ. For there will be some Papists remaining in all countries, euen vnto the end: there be some, nay, many, that will carry the beaſts mark euen till the laſt day. But the holy Ghost in this propheticke ſpeaketh of the reuolting and falling away of kingdomes and Countries from the Sea of Rome; whereby it ſhall come to paſſe, that it ſhall be exceedingly weakened, & brought ſo low, that the kings

Chap. 16, v. 12

of the earth ſhall eaſily take it; or as the holy Ghost ſpeaketh, ſhall eaſily paſſe ouer their Euphrates, being dried vp, and enter their Babylon. But then wil ſome man ſay, Shall there bee no Pope at all a little before the comming of Chriſt? I anſwer, and not I,

chap. 17, v. 16
The pope ſhall
be brought
very low.
2. Sam. 3.

but the Holy Ghost for mee. He ſhall bee a poore Pope, a naked Pope, a deſolate Pope, a Pope whoſe fleſh ſhall bee torne, whoſe fleſh ſhall wither, as wee ſhall hear anon. He ſhall be ſuch a pope, as *Iſhbobaſeth* was a king, when *Abner* and all Iſrael ſet away from him. He ſhall be ſuch a pope, as the king of Portugal is a king.

But it will be objected, How know you this? Are you a Prophet? Can you foretell of things to come? I anſwer, Saint *Iohn* was a prophet, and indued with a propheticall Spirit in this matter of his viſions and revelations; and I ſpeake no more then Saint *Iohn* hath ſet downe. And therefore I hope I ſpeak within compaſſe: for I doe but relate Saint *Iohns* words, and explaine them in ſuch meaſure as I am able.

This propheticke doth plainly declare Baby-
lon

lon ſhall fall; Rome ſhall come downe, the pope ſhall neuer be eſteemed againe. And I do belecue it to be ſo; I beleene God; I beleue his worde; I beleue all that is ſpoken in the Scriptures: and I doe endeavour to perſwade others alſo. For ſith the holy ghost hath ſo plainly, and ſo fully foretold it, why ſhould we not beleue it? Why are we ſo ſlow to beleue all that is written in the Scriptures? Hath God ſpoken it, and ſhall it not come to paſſe? Shall any iote of his word faile? Shall we thinke hee iſteth with vs, when he doth ſo often and ſo ſeriously tell vs of the downefall of Rome? Surely, ſurely, the cauſe why men are not fully perſwaded of the final fall of *Rome*, is, becauſe they do not diligently peruſe this booke of the Apocalypſe. But let men be ſtudious and diligent in this Booke, and they ſhall bee our of all doubt, that Rome is the great Whoore of Babylon; that the Pope is Antichriſt, and the Papacy the beaſt.

But now mee thinketh I heare ſome man ſay, how is it like that poperie ſhall fall downe more and more here amongſt vs, ſith it hath ſo many friends, backers, and vpholders, and ſeemeſe to gather ſtrength, and make an head againe? I anſwere, that all is but a lightening before death. I anſwer, that all is but the ſtopping of a water-brooke, or making a Damme ouerthwart it, which will cauſe it to ſwell more, and breake ouer with great violence. I anſwere, that all is no more then is foretolde, that the Ieſuits ſhall come forth like Frogges out of their puddles, and Mariſh groundes, and keepe a croaking for a time, till they haue croaked their owne de-

destruction and many others. For they shall neuer set vp Popery here in England, to stand & continue, do what they can. I must needs confesse, that our sinnes being so horrible and outrageous, as they are, and being growne to such an height, and ripeuesse, do deserue some fearefull vengeance, and that God hath a iust controuersie against vs, as sometimes he had against Israell, because *there was no mercy, nor truth, nor knowledge of God in the land: but swearing, lying, killing, stealing, and whooring, and blood toucheth blood, and therefore saith God, the land shall mourne, &c.* But yet I hope for his couenant sake, for his great mercies sake, for his names sake, for his glory sake, and for his Church sake, he will be gracious & fauorable vnto vs, & not bring vpon vs that vengeance which our sins haue deserued: or at leastwise though he correct vs, as indeede he hath iust cause, and we may iustly feare it; yet he will doe it in mercy, for our amendment, and not in wrath to our destruction, as hee saith by his Prophet: *I will not utterly destroy thee, but I will correct thee by iudgment, and not utterly cut thee off.* But howsoeuer it shall please the most wise God to deale with vs, yet this I say, and am perswaded of, that Popery shall neuer be established againe in this kingdome, my reason is, because the cuerlasting Gospel carried abroad by the Aungell that flyeth in the midst of Heauen, shall spread still more and more throughout all the Kingdomes of Europe, as appeareth Chapter 14. verse 6. for otherwise how shall Rome fall? How shall the Iewes euer be conuerted? How shall fire come downe from Heauen, and deuour both *Gog* and

Hos. 4.

Ier. 30. 11.
Ier. 46. 28.
Ier. 10. 24.

Rom. 11. 24

Chap. 10. 9.

and *Magog*, as the holy Ghost foretelleth shall come to passe; and as we shall heare more anon? Moreover Saint Iohn telleth vs plainly, *that in these last dayes the Gospell shall be preached to many people, and nations, and tongues, and to many kings.* And further he saith that in this age wherein we liue, many shall renounce Idolatry, *repent and giue glory to the God of heauen.* But some man may say, howe prooue you that this kingdome is one of them which Saint Iohn speaketh of, and which he meaneth, wherein the Gospell shall be preached vnto the end of the world? I aunswere, that it is proued out of the 17. chapter of this prophesie, where the holy Ghost telleth vs flatlye, that those tenne kingdomes of Europe which had a long time bene *the ten hornes and strength of the beast, and being of one minde, had giuen their power and authority vnto the beast, should now in these last daies rise vppe against the whore of Babylon, make warre againste her, hate her and make her desolate.*

Apoc. 10. 11

Chap. 17. 13

Verse 16

But this kingdome is one of those ten horns, and and one of those ten kingdomes, which a long time had giuen her power & authority to the beast. Therefore as this kingdome hath happily begunne to hate the Whore, and to make her desolate and naked: so vndoubtedly she shall continue vnto the ende of the worlde. For if this kingdome, and other kingdomes which now hate the whore, doe not continue, howe shall shee bee made desolate and naked &c? Then it shoulde seeme, the beaste shall reuiue and recover himselfe againe, and so S. Iohn shall be found a false prophet. But *God is true, and all men are liars*, and Saint

England and other kingdomes which haue forsaken the beast shall so continue vnto the ende of the world.

Kk

Iohn

John shall bee found a true Prophet : and therefore these kingdoms of *Europe* which haue begun to hate the whoore, shall continue, and neuer giue her ouer till (as the holy ghost saith) *they haue eaten her flesh & burnt her with fire*: that is, till they haue utterly deuoured her. But heere it will be objected, that in the latter daies iniquity shall haue the vpper hand. I answer first, that I find no such place of scripture. But this I find, that our Lord Iesus foretelleth his Disciples, that very shortly after his death and resurrection, many seducers and false teachers shoulde arise, which shoulde deceiue many, and draw them away from the loue of the gospel: and saith he, *because iniquity shall be increased, the loue of many shall be cold*. But this speech of our Saurior, doth not properly concern our times. But yet it must needs be granted, that the wicked shall wax worse and worse, & the world shall not amend, but still be worse and worse, and grow to a greater height and ripenesse of sin, as appeareth in this prophetic. Yet for all this we must note withall, that the number of true beleeuers in those last daies, shall be very many as this booke doth also teach. But it may be objected, how can this geare stand together, that in the last daies there shall be multitudes & millions of reprobates, and most wicked and abominable persons, and yet withall, a great increase of true beleeuers? I answer that the world will bee alwaies like it selfe, impious and vnbeleeuing. But the church shall purely worship God, and that with daily increasing euen vnto the end. But now me thinketh I hear
some

Math. 24. 12.

Chap. 14. v. 1
14, & 18.Cap. 11. ver. 1
ver. 11. ver. 13

some man say, what likelyhoode is there of all this which you write touching the ouerthrow of Rome? Do we not see, that Rome is yet strong? Doth not Italy, Spaine, the greatest part of France, and Netherland, and Germany, stand for her defence? Hath not the whote still many and great bearers, and vpholders, what likelihood is there then, that euer shee shal be brought so low as you speak of? I answer, that in this case we must not aske this question what likelihood. We must not consult with flesh and blood. We must not take counsell of humane reason. For God is maruellous in his deuises, and when he hath once decreed and determined of any future euent, he will compass it by meanes far surpassing all humane reach and capacitie: yea, by such plots and deuises, as mans wit could neuer haue once dreamed of. For he hath all meanes in heauen and earth in his hands, and is admirable in all his proceedings, and therefore we may not aske this question, what likelihood, or how can it bee, or how can it possibly come to passe? What likelihood was there an hundred yeers past, when Rome was in her height, and all the kingdoms of Europe stood for her, that euer she should haue bene forsaken of so many of her old friends, as at this day she is? What likelihood was there, that when the Pope could commaund the Emperor, and all the Kings of Europe, and their kingdoms, that euer 'hee shoulde haue bene brought so low as at this day hee is, God be thanked? What likelihood was there that euer poore *Martin Luther* shoulde

We may not
say, what like-
hood is there
of this?

stand out with the euertlasting Gospell in his mouth against the Pope, Emperor, & as it were the whole world, & yet die in his bed in a good old age? what likelihood was there that *Henry* the eight, of famous memory, should renounce *Rome*, opposit himselfe against the Pope, and suppress the Abbies, Priories, and Monasteries in this Kingdome, and take theyr lands and liuings into his owne hands? Therefore I conclude, that when God hath decreed the vtter ouerthrow of *Rome*, we must not aske this question, how can it be? Or which way shall it be brought about? For the Scriptures do teach that God in all ages, hath done the greatest exploits, either by himselfe alone without meanes, or else by weak meanes, or contrary to all meanes.

2 Chro. 20.

By himselfe without meanes he ouerthrew the Moabites, Ammonites, and them of mount Sier, which made war against good king Iehosaphat

Exod. 14.

By himselfe he destroyed Pharoah, and his army in the red Sea.

Ios 6

1. King. 19.

By himselfe he ouerthrew Iericho, that great Citty.

By himselfe hee slew the huge army of the Assyrians, that made war against Ezechias.

1. Chro 14.

By himselfe he smote the great and dreadfull army of the Ethiopians before Asa, and before Iudah.

2. King. 6.

By himselfe he smote the Syrians, which besseged Dathan the city where the Prophet Elisba was.

Iud. 7.

By weake means he ouerthrew the innumerable army of the Medianites, euen by Gedeons three hundred.

1. Sam. 14.

By weake meanes he slew a garrison of the Philistians, euen by Jonathan and his armour-bearer.

By weak meanes he ouerthrew the kings of Sodom and thereabouts, euen by Abraham, and his family. Gen. 14.

He ouerthrew Goliath by Dauid: Sisera by Iaell: Abimelech by a woman. 1 Sam. 17. Iud. 4. Iud. 6. Dan. 3.

Contrary to meanes, he saved the three children from burning, being in the fire.

Contrary to meanes, he saved Ionas from drowning, being cast into the sea. Ion 1.

Contrary to means, he preserved Daniell from deuouring, being cast into the Lyons den. Daniel 6.

Contrary to meanes, he kept the Isralites from drowning, being in the bottome of the sea. Exod. 14.

Contrary to meanes and to all expectation, he caused the Sun to stand still at noone day, whilest he ouerthrew the five kings of Canaan by Iosuah. Ios. 10.

Therefore I conclude, that for asmuch as God in all ages hath effected the most strange and admittable things, either by himselfe without meanes, or by very weake meanes, or contrary to all meanes, therefore it is in vaine to aske this question, how or by what meanes shall *Rome* bee destroyed? For it is enough for vs to know that it shall be destroyed, and come to vtter desolation. And in my iudgement the holy ghost hath so often, and plainly affirmed this, that no man should any more make any doubt of it, or once call it into question. For what can bee more plaine, then to say, *Rome is fallen: Rome shal fall. Great haile stones like talents shal fall upon it: It shal go to perdition: It shall fall to destruction: It shall be cast down like a great milstone into the bottome of the sea: It shall be* The vtter ouerthrow of *Rome* concluded of. Apoc 14, 8. Apoc. 16, 2. Apoc. 17, 8. Apoc 17, 11. Apoc. 18, 21. Apoc. 18, 8. Apoc. 17, 16. Apoc. 18, 22.

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Apoc. 18, 9.
Apoc. 16, 16.
Apoc. 19, 20.

burnt with fire: It shalbe made desolate & naked. It shal be without inhabitants. Al the popish sort both high & low, shall with great mourning & lamentation bewaile the desolation thereof. Their armies shall come to Armageddon. The beast and the false prophet shal be taken, & their captaines and souldiers slaine by infinit heapes, and their carcases made meat for the foules of the ayre. If all this be not plaine inough, I cannot tell what can bee plain inough. True it is indeed, the holy-Ghost doth not name Rome, but it is aparant by the circumstances, that all these places must needs be vnderstood of Rome, of Romish power, and of the Romish armies. For there can be no other sound sence giuen of the, as all diuine writers, and interpreters do affirm, both new and old. And therefore I conclude, that S. Iohn in this prophesie could not speake more plainely, except he shuld haue named Rome. For he nameth Babylon. He nameth *the great city, which then raigned ouer the kings of the earth.* He nameth *the city situate vpon seven hills.* He nameth *the city which had 7. seuerall governments.* And therefore out of al doubt hee meaneth Rome. Wel then, sith it is so that Rome & al Romish power and authority shal fall flat down, & come to vnter destruction and desolation in this life, let al men take heed how they ioyn with Rome, how they ioyn with the Romish Church, and how they receiue the beasts marke, for assuredly they shal be destroyed together, both in this life, & in that which is to come, as we shall heare by and by.

Let al the wise men therefore, and al such as haue a-
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ny care of their saluation, follow the wholesome counsell and aduise of the holy Ghost, which saith, *Gorour as her my people, that yee be not partakers of her sinnes, and that ye receiue not of her plagues: for her sins are come up to heauen, and God hath remembered her iniquities.* Our onely wisdomethen wilbe to separate our selues from the whore of Babylon, that is, from the Church of Rome, and to ioyn our selues with all speed to the true Church of GOD, that is, the Church of the Protestantes, for this shall stand and flourish: the other shall fall downe and perishi.

But what then, shall we be sory for the fall of Babylon and the ruine of Rome? No, no. The holy ghost counselleth vs greatly to reioyce in her destruction and ouerthrow, saying *O Heauens reioyce ouer her, & ye holy Apostles and Prophets, because God hath giuen your iudgment on her.* We are therefore to bee so far from mourning and lamenting for the desolation of Rome, as the Kings, Merchants, Marriners, & other her friends, as that it ought to be the very ioy, and reioying of our harts. For S. Iohn saith, that not only the holy Angels, Prophets, Apostles, & Martyrs shall reioyce at the destruction of Rome: but also all the Saints, & the whole body of the Church. And therefore he saith, that after the vnter ouerthrow of Rome, *He heard a great voyce of a great multitude in Heauen, saying, Hallelu-jah, that is, praise ye the Lord, for hee hath condemned the great whore, which did corrupt the earth with hir fornication, & hath auenged the blood of his seruants shed by her hand.* And againe saith S. Iohn, they

Apoc. 18, 4.5

Gods people
are to reioyce
in the ouer-
throw of
Rome.
Apoc. 18, 20.

Apoc. 19, 1.2.

they said, *Hallelu-jah, Hallelu-jah, Hallelu-jah*, thrice together, thereby expressing the great ioy and thanksgiving, for the destruction and overthrow of the great Whore: and euen so ought all that loue God, that loue the Church, and that loue the Truth, greatly to reioyce in the destruction of Rome, because this monster shall no longer oppresse the Israell of God. And sure it is, that the more zealous and godly that a man is, the more he will reioyce at the destruction of Popery: For a man cannot loue God and his Church, that doth not laugh in the destruction of that Antichristian and bloudy Kingdome. Let no man heere say, this is cruelty: this is want of charity: & want of pity, to laugh in the destruction of any, or to reioyce at other mens harmes. But the most wise God saith, *Reward her euen as she rewarded you, and giue her double, according to her workes, and in the cup that shee hath filled to you, fill her the double. In as much as she glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorrow.* And therefore I affirme, that no man ought to be moued with any compassion or pity, for the overthrow of Rome. But herein that saying of the Prophet is true: *Blessed is hee that taketh and dasheth her Children against the stones:* And againe *bend thy bow, shoot at her, spare no Arrowes.* For *shee hath sinned against the Lord.* Moreover wee are to obserue, that forasmuch as the Lord willeth and commandeth all men to reward Rome, as she hath rewarded vs, and to giue her double according to her workes, therefore we ought euery one of vs, as much as in him

Apoc. 8, 6.

Psal. 137.

Ier. 50, 14.

lyeth, and as his calling will beare, to doe his vttermost to pull downe Rome, the Magistrates by the sword, the Minister by the worde, and the people by their prayers. For euen Christian kings and princes, and all the nobles of the earth, must not be negligent to fight againste Rome. For heerein that sayinge is true: *Cursed is hee that doeth the worke of the Lorde negligently, and cursed is he that keepeth back his sword from blood.* For this cause I do vpon my knees night and day, most humblye and instantly intreate the GOD of heauen, that as he hath put into the hart of our most gracious and excellent Kinge, to hate the Whore of Babylon, and to be his greatest instrument in the whole worlde, for the weakning and ouerturning of Rome, and defence of his most glorious Gospell (which is his crowne and glory in al the Churches, and his great renowne in all Christian kingdomes) so hee may constantly continne, and neuer cease drawing out the sworde of Iustice, til hee haue vtterly rooted out of his dominions, al the cursed crew of popish Iebusites, and all such as haue receiued the beastes marke, and especially the Iesuites and seminary Priestes which are the diuels brokers, the popes agents, and the king of Spaines factors in all kingdomes. Heere also I doe most humbly euen vpon my knees, with dropping eies, yea if it were possible with teares of bloude, beseech and intreate the Learned and reuerend Fathers of our Church, that they woulde bende all theyr power, and authority, with all their might and maine against the Ro-

Ier. 48. 10

mith strūper, & the rather because in these daies she seemeth to make a head againe, hauing so many and great fauourers, that shee and her complices dare peike with their nebbes, and very boldly and confidently prate of a tolleration.

Heere also I doe most humblye and earnestly intreat, all my learned and godly brethren, the ministers and preachers of this Church of England, that in all their publicke teachings, and priuate proceedings, they woulde make strong opposition against Rome, and Romish religion. And I beseech the God of Gods, that we may alioyne together, with vnited forces, to march on valiantly against the armies of Antichriste, and to spreade the euerlasting Gospell farre and nere, to the vtter ouerturning and beating downe of this VVesterne Babylon, and that howsoeuer wee may amongst our selues differ in iudgement in some thinges, yet that there may be no breach of loue, or alienation of affections amongst vs, but that wee may all goe together hande in hande, and arme in arme, to preach G O D S euerlasting truth, & to set our selues against the common aduersaries. For if that wee will not sette our selues against them, yet they will bee sure to sette themselves against vs. And thus much concerning the thirde maine poynt, which is the finall fall and destruction of Rome, euen in this world.

Now it followeth to speake of the fourth mayne point, which is, by whome, and when Rome shall be ouerthrowne. But for the better vnderstandinge
of

of this point concerning the persons that shall overthrow Rome, we are to obserue, that S. Iohn describeth the whore of *Babilon, sitting vpon a scarlet coloured beast, hauing seauen heads, and ten hornes*, whereby is meant the Romane Monarchie, as hath beene shewed before. After this the Angell expoundeth vnto Iohn, what the heads, and hornes of the beast meane and saith, *that the ten hornes are ten kinges, or ten kingdomes, which yet haue not receiued a kingdom, but shal receiue power as kinges, at an hour, with the beast:*

Apoc. 17, 4.

Verse 12

The sence is, that these ten kingdomes, had not receiued such power and authority, vnder the Emperours, as they should vnder the popes, for there was great difference in these kingdoms vnder the popes, from that which they had beene vnder the Emperours. For they receiued farre greater power, and they carried another minde toward the papacy, then the Nations did before toward the Empyre, for they did submit themselves to the papacye for Conscience, and loue, euen as to the holy Church which they neuer did to the Empire.

And this is the reason, why the Holy-Ghost saith, *they had not receiued a Kingdome, but shoulde receiue power as Kinges, at one houre with the beast.* Which is not to be vnderstood simply, but after a sorte, for they had receiued kingdomes, vnder the Emperours, but not in such sort as afterwarde they did vnder the Popes. For the Romane Monarchie vnder the dominion of the popes, was in his greatest height, and altitude, and the kings of Europe grew vp together

Chap. 17, 13

with the papacie in power, might and Dominion. And S. Iohn addeth, that *these ten kings or kingdoms were all of one minde, and did giue their power and authority vnto the beast*, that is, they did with might & maine, labour to vphold the Babylonicall strumpet. But the Angell telleth Iohn flatly, that the ten hornes that is, the tenne kingdoms of the Empire, vvhich before had giuen their names, their power, and authority to the beast, to vpholde her and defende her, should now in these last dayes al change theyr minds and turne against her. For saith the Angell to Iohn.

Chap. 17, 36

The ten hornes vvhich thou sawest vpon the beaste, are they that shall hate the Whore, and make her desolate, & naked, and shall eate her flesh, and burne her with fire.

*If the holy ghost by the ten hornes do not meane a definit number, that is, iust ten: yet assuredly he meaneth all the kingdoms of Europe, and whatsoever else did once vphold the beast.

It is probable that Fraunce, Spaine, and Italy shall forsake the whor

Heere then it doth plainly appeare, who they be that shall ouerthrowe Rome, and by whome it shall bee destroyed. To witte, by the tenne Kings of Europe, or kingdoms of Europe, which some very learned do reckon vppe to be these, England, Scotland, Germany, France, Spaine, Denmarke, Sweneland, Poland, Russia, and Hungary.* S. Iohns words are plaine, that these kingdoms which tooke part with the beast, shall take against her, and pull her downe. But we know, that all the kingdoms of Europe did take part with her, therefore it followeth that all the kingdoms of Europe shal take against her. And therefore it is very probable, that in time, France, Spaine, and Italy, shall turne against the beaste. We know that therest of the kingdoms are already turned against the beast, and the beast hath losse seuen of hys

hornes,

hornes, the eight, which is France, beginneth to bee somewhat loose, and to shake a little, which if it fall off, the rest will follow after apace. The reason why the kingdoms, which were subiecte to the Romaine Empyre are compared to hornes, is, because that as hornes are the strength and defence of a beast, wherewith also hee pussheth downe other creatures, so the strength and defence of the Romane Empire, and the papacie, was in the kingdoms which were subiect vnto them, and tooke part with them, whereby also they did mightily push at other Nations and kingdoms. Moreouer wee are to obserue, that whereas S. Iohn saith, the same hornes which did vphold and defend the Whore shall pull her downe, it is not to be vnderstoode of the same men, but of their successors in the same kingdoms. For the Kings of England, Scotland, Denmark, Polonia, and other countries, which gaue their power and authority vnto the beast, are dead and gone. If wee respect the persons of the men, and those which succede them now in these kingdoms, and pull downe the Whore, are other persons; but because they succeed & gouerne in these kingdoms, they are saide to bee those tenne hornes of the beast. Then thus it is, these ten kings which now hate the harlot, are called the ten hornes of the beast, not because they bee anye defence and strength vnto him, but because they fitte vppon the same thrones of their auncestors, which did vpholde and maintaine him. But this one thing is very cleare and apparant out of the interpretation of the Angell,

L1 3

that

that the same kingdoms which haue maintained Popery, shall put it downe, as we see already fulfilled in England, Scotland, Denmarke, and the rest which haue embraced the Gospel. And it is very likely that the other kingdoms which as yet haue not embraced the Gospel, shall in Gods good time embrace it. For this seemeth vnto mee, to be a very good argument, taken from the words of the interpreting Angel. Those ten kingdoms which haue vpheld Rome shall pul downe Rome: but France, Spaine, and Italy haue vpheld and do vphold Rome: Therefore *France Spaine, & Italy* shall pul downe Rome. To this may be added for confirmation: that *the euerlasting Gospel shall be preached in these last dayes, to euery nation, and kindred, and tongue, and people.* Which I vnderstand of all the Nations of Europe, which were subiect to the Roman Empire, and the Papacy.

Apoc. 14, 6.

And further that the holy ghost saith, that the preachers of the Gospel from *Luthers* time, shall publish Gods truth amonge people and Nations, and tongues, and many kings: which I vnderstand as before.

I am not ignorant that some good diuines make it doubtfull, whether Rome shall bee ouerthrowne by the Kings of Europe onely, or by the Turke also, and the kings of the East. For mine owne part, I dare not resolutely determine of it, beeing a thinge to come, but the euent shall declare, and they that liue shall one day see it. It may be the Turke, and the Easterne princes may haue some hand in this businesse. For the

the Roman Monarchy did stretch far that way, when it was in his highest elevation. But that which is alledged of *the drying vp of the waters of Euphrates, that the way of the Kings of the East might be prepared*: pro- ueth nothing, because it is an allusion to *Darius* and *Cyrus*, which were kings of the East, and tooke olde Babylon by drying vp the waters of *Euphrates*, and leading ouer their armies, as we haue heard before. I do thus then resolute and conclude, that the Turke and the Eastern Kings may hapily haue some stroke in this work. But it seemeth most probable vnto me, that the kings of Europe shall be the greatest agentes in this action. For the words are plaine, that the kings of the earth which sometimes were subiecte to that monstrous beast, should now at last shake off the yoke of her seruitude, and withdrawe the obedience of their subiectes from her, *And should hate and abhorre the harlot of Rome, and shoulde make her desolate.* By withdrawing their subiectes from her obedience, *and naked*, by spoiling her of her treasures, *and shall eat her flesh, and teare her in peeces* for pure hatred, *& burne her with fire*: that is, bring her to vtter destruction.

Apoc. 16. 17

The kings of Europe shall ouerthrow Rome.

chap. 17, v, u

So that shee which before at her pleasure might commaunde all Princes to beginne Warre, to cease from Warre; to defende her quarrelles, and to annoy her enemies: nowe is gladd to flatter a fewe seduced Princes to take her part, that shee bee not utterly forsaken of al men whatsoeuer. Or else to practise by treason, & treacherie, suborning the Iesuits those

those rogues and Vagabonds, to stirre vp tumults among the people, and to trouble godly estates, and common-wealthes, that despise her Dominion, but assuredly without all hope, euer to recouer her auncient tyranny. But here it may bee objected, that the preaching of the Gospel, is the greatest and strongest meanes to ouerthrow Babylon. And therefore how can it bee done by the Christian princes. I answere that it is true indeede, that of all other meanes, the Gospell is the strongest, but the thing is this. Firste, the Gospell beeing set abroad, shall detect and discover the Whoore of Rome, and all her abhominable doctrine and filthinesse, which the Christian Princes espying, shal renounce her, make warre vpon her, and slay in the fildes thousandes of her souldiors as wee haue heard before. And hitherto concerning the persons, that shall ouerthrow Rome.

Nowe it followeth to speake of the time when it shall bee destroyed. Which of all the rest is a thing most harde to be decided. For the holy-ghost saith,

Iob. 24, 1

Dan. 12, 9

Act. 1, 7

why should not the times bee hid of the Almighty: So as they which knowe him, shoulde not forsee the times appointed of him. And againe, *the wordes are closed and sealed up, vntill the time determined.* And againe, *it is not for you to know the times or the seasons, which the father hath put in his owne power.* Yet euen in this point, I will by Gods assistance, set downe so much as is reuealed, and so much as GOD hath giuen mee to see. First I doe confesse that God in his Worde,

hath

hath set downe the iust period, and precise determination of all the greatest afflictions and persecutions, that euer came to his Church, before the comming of his Son in the flesh, for the comfort thereof, as that of Egypt, after the expiration of foure hundreded and thirty yeeres: that of Babylon after the date of seuen-
 tic yeeres: that of the *Medes & Persians*, after the de-
 termination of an hundred and thirty yeates: that of
Alexanders state after sixe yeeres: that of *Magog* and
 Egypt, after 294. yeeres. So likewise that of Christs
 death and resurrection, after seauentie seauens, or
 seauenry weeks, which make 490. yeeres, as the An-
 gell *Grabrell* foretold, vnto the Prophet *Daniell*. But
 concerning the iust period and precise determinati-
 on, of the persecutions of the Church since *Christ*, by
 the Roman Empire and the papacy, we find not the
 like set downe: & hereof there may be two reasons
 yeelded First because the Church of the Iewes were
 not vnder so cleare, and pretious promises as we are,
 therefore it was needfull, for the better strengthening
 of their hope & cōfort in afflictions, that they should
 knowe the very time determined: but because the
 Church of the Christians liueth vnder most cleere &
 comfortable promises of deliuerance, therefore God
 according to his deepe wisdom would haue our
 faith exercised in an assured expectation of the accō-
 plishment therof, though the precise time be concea-
 led. An other reason may be this: the vtter ouer-
 throw of Rome, falleth out to bee, but a little before
 the comming of Christ to iudgment, as appeareth in

Danell 8.

Dan. 11.

Dan. 9, 42.

M m

this.

this prophesie. Now then, if wee knew the day or yeere certainly, when Rome should fall finally, it would giue vs too much light, vnto the knowledge of the last day, which God in great wisdom, hath of purpose hid from the knowledge of all men: yea, and of Angels. I know right well, that a certain learned writer, doth precisely determine the viter destruction of Rome to fall out, in the yeere of our Lord 1639. But by the fauour of so excellent a man bee it spoken, I see no sufficient ground thereof. But touching this matter, of the time of Romes finall fall, I will deliuer mine opinion, and my reasons, submitting my selfe to the iudgement of the learned, for I would be loth, in this or any other thing, to goe beyond my compasse, or to passe the bounds of modesty, and humility, and therefore do refer all to be tried by the sicle of the sanctuary.

I doe therefore thus iudge, that the viter overthrow of Rome shall bee in this age, I meane within the age of a man: my reason is this. Wee of this age, liue vnder the opening of the seauenth scale; the blowing of the sixt Trumpet, and the powring forth of the sixt viall. For the first it is manifest, because the opening of the seauenth scale, containeth all things, that shall fall out to the end of the world: as hath bene shewed and prooued before. For the blowing of the sixt Trumpet, that also is plaine, because vnder the blowing thereof, the little Booke was opened, and the Gospell preached, as wee see in this age. For the powring downe of the sixt viall

of

Napier in
Apo. 14. page.
143.

Apo. 8. 11.

Apo. 10. 2
vnto. 10. 11.

of Gods wrath, that also is most cleere, because therevpon the great riuer Enphrates drieth vp, and the Iesuits are sent out, to sollicite the kinges of the earth to battraile against the Church, as wee see fulfilled in these our daies. Then I reason thus, Rome must fall downe finally, in that age wherein the little booke is opened, and the euerlasting Gospell preached: but in this age, the little Booke is opened, and the euerlasting gospell preached, therefore in this age, Rome must fall downe finally. And againe I reason thus: Rome must fall down finally in that age, wherein the Riuer Enphrates, that is, the fortification of Rome drieth vp, and the Iesuits are sent forth, to stop the leake thereof: but all this falleth out in this age, as we see with our eyes. Therefore in this age Rome shall fall downe finally. The reason of the proposition is, because in this age the popish armies shall come to Armageddon.

Moreover this I say, and not I, but the Lord, when the seuenth Angell bloweth the seuenth Trumpet, then commeth the end of the world: But the sixt Angell, hath sounded the sixt trumpet long agoe, as appeareth by the effects: Therefore it cannot bee long ere the seuenth Angell blowe. But Rome must fall downe finally, before the seauenth Angell blowe, as hath bene shewed before. Therefore the viter fall of Rome cannot be long deferred.

I doe not determine either of day, month, or yeere, because it is not reuealed. But I gesse at an Age, because the Holy Ghost pointeth vs vnto an age.

M m 2

But

Apo. 14. ver.
6, 8.

Apo. 16. 16

It is very probable that
Rome shal fall
finallie in this
age.
Apo. 10. 6, 7.

If any man see
further I will
easily yeelde
vnto him, and
thanke God
for his light.

Chap. 14, 8.
Chap. 18, 3.
Chap. 19, 3.
chap. 17, 2

But all these things I set downe for the comfort of Gods Church, not desiring to vnderstand aboue that which is meete to vnderstand : but to vnderstand according to sobriety.

Now it resteth to speake of the last maine poynt which is the causes of Romes viter ruine and overthrow : which first of all are set downe foure seuerall times for falling, to be, because *shee made all nations drunke with the wine of the wrath of her fornication.* They which outwardly make others drunk, or commit fornication with others, are worthy to be seuerely punished.

How much sorer punishment are they worthy of which do the same spiritually : and therefore woe bee to Rome.

Another cause of the destruction of Rome is, for that she hath shed the blood of all the Prophets, Martyrs, and Saints : as it is written. *In thee was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.* What is hee worthy to haue, that is a most cruell blond-sucker : nay what is he worthy to haue, that shall murder a kinges Children : yea, that shall murder his eldest Sonne and heire apparant to the crowne.

But Rome hath murdered thousands of the king of Heauens Children. Yea, Rome hath murdered the great heire of Heauen and earth, I meane the very Sonne of God. For Christ was put to death by the Roman power and authority, and by a Romane Iudge, as before hath beene shewed. Therefore let all

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men iudge what Rome is worthy to haue. Moreouer, S. Iohn telleth vs that *Rome with her enchantmentes hath deceived all nations.* Then let the matter be referred to the iudgment of any indifferent man, to determine and set downe what punishment forecets, and enchanters, are worthy of : especially spirituall foreceters, and enchanters. Besides all this, the holy Ghost saith, that *Rome is the habitation of deuils, and the hold of all soule spirits, & a cage of euery vnclean and hateful bird.* What thinke you is like to come of an habitation of Diuels? What trow yee will bee the end of a shoule of foule friends, and a company of most vgly monstrous helcats? What is like to become of a Cage of Howlets, Rauens, and Vultures. Yea, a nest of Vipers, Toads, Snakes, Adders, Cocatrices, & all the most stinging Serpents and venomous vermin in the world? What wilbe the end of pild priests, filthy Friers, mangy Monks, rousing Iesuits. Are not these a cage of vneleane birds? What do they study, what do they plot, what do they practise euery day, but seditions, periuries, murders, conspiracies, treacheries, and all manner of villanies? If I had no other reason to perswade me that Rome shall fall & come to a miserable end, yet this onely would make me so to thinke, that these villanous Iesuites doe teach and conclude in their cursed conuenticles, that it is not onely lawfull but also meritorious to murder any christian prince, that is not of their catholike religion: Oh monstrous villains : ô most hideous helhounds : haue not these monsters suborned diuers desperate

Chap. 18, 23

Chap. 18, 1.

Mm 3

caitiffes

Chap. 16, 6.
Chap. 18, 24.
The causes of
Romes viter
downefall.

Chap. 11, 8.

caiffes, to embreue their hands in the bloud of Christian princes. How many haue bin their plots? how desperate haue beene their practises, to murder and poison our late Queene Elizabeth, the French King, and our most gracious and woorthy king that now reigneth, and other Christian princes. But can such pceedings prosper? can such courtes bee blessed? can a man bee established by iniquity? No, no, let them know for a certainty, that God will crosse and curse al such diuelish proceedings, as hitherto he hath don, his most holy name be praised. But if any man list to know more of the proceedings, and practises of Iesuits, let him read master Doct. *Sutcliffe* his answer to *Parsons* wardword, a booke worthy to be read & knowne of al men. But now to grow to a conclusion of this point, and to winde vp together all the reasons and causes of Romes ruine, thus I do determine, that forasmuch as Rome is the great whore, *with who haue committed fornication all the kinges of the earth*, forasmuch as *Rome hath made all Nations drunke with the wine of her fornication*: forasmuch as *Rome hath deceived all nations, with her inchantments*: forasmuch as *Rome is a den of diuels, and a cage of uncleane birds*: forasmuch as *Rome hath shed the blood of Apostles, Martirs & Saints*: forasmuch as *Rome hath murdered the son of God*. Therefore it shal at last come to most miserable destruction, being that *Chittim* which in the end must needs perish, for what punishment, what paine, what torture, what torment can be inough for this damnable whore, which hath committed such execrable & most

chap. 17. 2

Numb. 14. 24

most outrageous villanies?

Be it therefore knowen vnto all men by these presents, that Rome for all her monstrous and prodigious sins, shall fall still more and more, and come to a fearesull destruction, euen in this life. But some man may say, what shall become of Rome, and of all her friendes after this life. S. Iohn answereth, *that if any man worship the beast and his image, & receiue his mark* Apoc. 14. ver. 9, 10, 11. *in his forehead, or on his hand, the same shall drinke of the wine of the wrath of God, and he shall be tormented in fire and brimstone, before the holy Angels, and before the Lambe. And the smoak of their torment shall ascend, and they shall haue no rest, day nor night, which worship the beast, &c.* Heere is sentence of eternall damnation, passed vpon all the friendes of Rome. Oh that all papists would consider this in time, and thinke with themselves, what a wofull thing it is to bee a Papist, for they and their kingdome must goe downe in this life, and in the life to come, they must be tormented in hell fire for euer. For S. Iohn saith flatly, that all papistes *shall bee cast into the great Wine presse of the wrath of God, where they shall be strained and tread, till blood come out of the wine presse, vnto the horse bridles, by the space of a thousand and six hundred furlongs.* Apoc. 14, 6, 20. And againe hee saith, *that the Beast and the false Prophet were taken aliue, and cast into a leake of fire, burning with brimstone.* Chap. 19. 20. Let all men therefore take heed, how they ioyne with the Papistes, for wee see what shall bee their ende, both in this life, and the life to come. Therefore let all Gods people, come out of Babylon, and

and hasten out of *Sodome*, least they be wound vp in their iudgments. Let all wise men praise the policy of the *Gibeonites*, who when they saw that *Iosuah* did so mightily preuaile against the *Canaanites*, and beare down all before him, did very politickely provide for their owne safety, and by subtile meanes enter into league with *Iosuah*, and the *Israell* of God. So let all that haue any care of their owne saluation, speedily forsake *Babylon*, which otherwise will fall vpon their heads, and fly to *Zion*, which shall stand fast for euermore. And thus hauing reduced all the fise Chapters following, to proue these foresaid points, I will proceede vnto the twentieth Chapter: for there is almost nothing of any moment or difficulty in the 15, 16, 17, 18, and 19. Chapters, but it hath beene already opened and expounded.

CHAP. XX.



Saint *Iohn* hauing in the former chapters, plainly and plentifully set downe the vicer ouerthrow both of the beast and the false Prophet, that is, the *Romane Empire*, and the *Papacy*, doth now in this Chapter set forth the condemnation of the *Dragon*, their graund Capraine, which set them all on worke. For there hath as yet, beene no motion of him, which hath beene the beginner and raiser vppe of the rest, and the great worker of all mischief, therefore now commeth his iudgement and

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condemnation, now because hee hath beene a more generall worker, & his mischief hath extended larger then the kingdom of *Antichrist*, therefore in this 20 chapter there is an History of him, set forth by it self. First how he seduced the nations before the coming of *Christ*: afterward how *Christ* at his coming bindeth him, by the light of his Gospel, from seducing the nations, and so holdeth him shut vp, for the space of a thousand yeeres, in which the Church did flourish greatly, and many were raised vp vnto the spirituall life. But when the thousand yeeres were expired, *Sathan* was let loose and went forth againe to seduce, and by the great *Antichrist*, and the *Turk*, gathered innumerable multitudes into his armies, to fight against the Church, which armies are called *Gog* and *Magog*.

But they are all overcome and destroyed, and that olde Serpent himselfe is caught, and together with his Instrumentes, the Beast, and the false Prophet is cast into Hell fire, to bee tormented for euer. And this is the summe and principall drift of this Chapter.

It containeth fise principall things, as it were the fise parts thereof.

The first is, the binding and chaining vppe of *Sathan*, by our Lord *Iesus*, for the space of a thousand yeeres. verse 1, 2, 3;

The second is, the flourishing of the Church, during the time of *Sathans* captivity, verse 4, 5, 6.

The thirde is, the loosing of *Sathan* after the verse 7, 8, 9.

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thousand yeeres expired, and the wofull effects thereof.

verse 10

The fourth is, the casting of the Deuill into a lake of fire and brimstone, where the beast and the false Prophet were.

verse 11, &c.

The fift is a glorious description of the last iudgement, wherein euery man shal be iudged according to his workes.

The text.

Verse 1

AND I saw an Angell come downe from heauen, hauing the key of the bottomlesse pit, & a great chain in his hand.

Verse 2

And he tooke the dragon that old Serpent, which is the diuell and Sathan, and bound him a thousand yeeres.

Verse 3

And cast him into the bottomlesse pit, and hee shut him up, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: so after that he must be loosed for a little season.

This Angell here spoken of, is our Lord Iesus, who is therefore said to haue the key of the bottomlesse pit, because hee hath power and authority ouer hell and death, as we haue heard before.

Chap. 1, 18.

By the chaine in his hand, is meant the doctrine of the Gospell.

The time when Sathan was thus taken and bound, was, when Christ first preached the Gospell, and his Apostles after him, to all nations.

The

The cause why hee was now bound and chained vp, was, for that he had a long time seduced all nations, and raigned as King & Lord ouer the Gentiles, and greatly seduced the Iewes also.

The time of his imprisonment is set downe, to be a thousand yeeres, that is, al the time from the preaching of Christ and his Apostles, vntill *Gregory* the tenth, and other monstrous Popes, which did let Sathan loose againe. Which space of time is gessed by the learned, to be a thousand yeeres, or thereabouts. But heere it is to bee obserued, that this bynding of Sathan, is not to be taken simply, and absolutely, as though Sathan was so bound and chained vpper, for this thousand yeare, that hee could not seduce at all, or doe no mischief at all, after the preaching of the Gospell by Christ, and his Apostles? I say this is not to be taken simply, but after a sort, that is, that hee could not so generally and vniuersally seduce all nations as hee hadde in former time, before the coming of Christ. For otherwise it is well knowne, that euen after Christs time, he did greatly persecute the Church, bring in many errors and heresies, and harden and blind many mens heartes: but yet al this was nothing, in comparison of that which hee had wrought in former ages, when hee was euen as it were the God of the worlde, and the Gentiles worshipped him as God, as the Apostle teacheth, *that all the worship of the heathen nations, was the worship of diuels*. And againe, *that God in times past suffered all the Gentiles to walke in their owne wayes*. And then was

Nu 2

Sathan

Luke, 10, 18

Sathan a great prince indeed. But now commeth a chaine for him: for *Christ* preacheth the Gospel, and fendeth forth his disciples with power, and thereupon saith, *I saw Sathan fall down like lightning*: For the preaching of the Gospel, beatech downe the kingdome of *Sathan* and sinne.

Moreover it is to be noted, that notwithstanding all *Sathans* power and might, craft and subtilty, yet this Angell which hath the key of the bottomles pit, doth apprehend him and shutte him vp, and scale the dore vpon him: so that he cannot get abroad to seduce so generally as in former time.

But *S. Iohn* saith, that *after a thousand yeeres, he must be loosed for a little season*: that is, the time wherein the great Antichrist shoulde beare the sway: which was some 4. or 5. hundred yeeres. For the Gospel did preuaile in some measure in the worlde, a thousand yeeres after *Christ*, & the principles & grounds of true religion continued in the church, vntill the full loosening of *Sathan*, though with many blottes, corruptions, and abuses. For after the first six hundred yeeres, the cleere sinceritie of the truth was much dimmed with errors and heresies, but yet the maine grounds dyd remaine till the full expiration of the thousand years, Nowe wee knowe that the Gospel hath bene preached in these laste dayes, about threescore yeeres, Therefore it followeth, that the strength of poperye continued not much about 500. yeeres; VVhich heere the Holy-Ghost for our comfort, calleth a little season: of vyhich wee haue heard before, and there-

Chap. 11

therefore I do heere omit it.

And I saw seats, and them that sate vpon them, and iudgment was giuen vnto them. And I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his Image, neither had taken his marke vpon their foreheades, or on their handes, and they liued and raigned with Christ a thousand yeere. Verse 4

But the rest of the dead men shall not liue again, vntill the thousand yeeres be finished: this is the first resurrection Verse 5

Blessed and holy is hee that hath part in the first resurrection For on such the second death hath no power. But they shall be the Priestes of God, and of Christ, and shall raigne with him a thousand yeere. Verse 6

Heere now is set forth the estate of the Church militant, for the space of the thousand yeare, wherein *Sathan* was chained vp. For it is sayd heere, that the Church dyd growe and flourish: yea, and greatly exercise her power and authority, during that time. And therefore *Saint Iohn* saith, that *he saw seats, and they sate vpon them, and iudgment was giuen vnto them*. Whereby he meaneth, that the Apostles and their successours, had their Chaires, Seates, and Consistories, wherein they did both preach the worde, and execute the Church censures: as the Scribes and Phariseies before had sit in the Chayre of *Moyse*: and I take it, the latter part of the fourth Verse, is to be referred to the first clause, to wit, that *the Church did liue and raigne with Christ, a thousand*

Nn 3

yeeres.

yeeres. Which is not to be vnderstood of the church triumphant, as some do take it, and all the rest of this fourth ver. but of the flourishing estate of the church militant, during the time of Sathans captivity: for all the faithfull do after a sort liue & raigñ with Christ, euen heere in the earth, when they ouercome the world by faith, and subdue Sathan and sinne, by the power of grace.

Now when it is said that *John saw the soules of them that were beheaded for the witnesse of Iesus, &c.* It is to bee vnderstood of those, which in the time of the persecuting Empire, & growing of the Papacy, were slaine for the truth. For the second beast, which is the dominion of Popes, raigned not in those thousand yeeres, in the which Sathan was bound, but yet dyd grow by degrees towards their height, & vied great tyranny against the Seruants of God, before Sathans full loosing.

The *Chiliassts* or *Millinaries*, doe fondly gather from this scripture, that after the ouerthrow of Antichrist, the Lord Iesus would come & raigñe with the faithfull heere a thousand yeeres vpon the earth, and that in this time, that Christ should so raigñe, as a great and glorious King vpon the earth, his subiects shold enioy all manner of earthly pleasures, and delights. This foolish error is confuted by the words that follow in the text, as we shall see afterward.

Whereas he saith, *the rest of the dead shall not liue againe.* It is to bee vnderstood, of such as were spiritually dead, that is, such as did despise the Gospel, which

which was preached those thousand yeeres, & were not thereby reuiued and quickned vnto eternall life, but did still remaine, as men dead in sinnes, and trespases.

Therefore the meaning of S Iohn is, that as in the thousand yeeres, many that heard Christ and his Apostles, and their successors, were raised vp from the death of sinne, to the life of righteousness, so many others were not quickned by their doctrine, but still dwelt in their sinnes, whom he calleth *the rest of the dead*: and he saith, *these shall not liue againe*, meaning the life of G O D, or the life of grace: and whereas he addeth *untill the thousand yeeres be finished*, he meaneth neuer, or not at all, for so the word *until*, is often taken in the Scriptures: and it is sure, that after the expiration of the thousand yeeres, they did not liue the life of God, and the life of the spirit. For then the Deuill was let loose vpon the world; to worke his pleasure, and to seduce with all efficacy of error and iniquity.

Whereas it is said, *this is the first resurrection*, he meaneth the rising from sinne, to the life of righteousness, which was in the thousand yeeres of the gospels preaching, and therefore hee addeth, *that he is blessed that hath part in the first resurrection, &c.* & saith, *that all such shall raigñe with Christ a thousand yeeres.* Which is meant of the raigñe of the faithfull euen vpon earth, for the space of that thousand yeeres, in which Sathan was bound: but yet excludeth not their eternall glory in the heauens.

And

Verse 7

And when the thousand yeers are expired, Sathan shal be loosed out of his prison.

Verse 8

And shall go out to deceiue the people, which are in the foure corners of the earth, euen Gog and Magog, to gather them together to battaile, whose number is as the sand of the sea.

Verse 9

And they went vp vnto the plaine of the earth, and they compassed the tents of the Saints about, and the beloved City: But fire came downe from God out of Heauen, and deuoured them.

Now S. Iohn telleth vs, that after the determination of the thousand yeeres, Sathan shall be let loose vpon the world, for their vnthankfulnessse, and contempt of the Gospell, to seduce and deceiue, euen as much as euer hee did. No maruaile therefore, that the two great and monstrous Heresies of Popery and Mahometrie, did now beginne mighuillie to grow and increase in the Worlde. For what other thing can be looked for, after this letting loose of Sathan.

But we are to obserue, that as Sathan was bound by degrees, through the ministry of Christ, and his Apostles, and their immediate successors, so also he was loosed by degrees, by the preuailing of heresies, till the great Antichrist was hatched, and brought into the possession of his cursed Chaire. For Sathan was not fully loosed, till the yeere of our Lord 998. At what time *Siluester* the second, came to bee pope, who was in league with the Diuell. Stories doe report, that at his death hee called for the Cardinals,

and

and confessed that he had familiarity with the diuell, and how hee had giuen himselfe vnto him body and soule, so that hee might come to the papall dignity.

After him succeeded sundry other Popes, which were notorious monsters, some of them murderers, some poisoners, some forcerers, some coniuers. By whom the diuell was fully loosed, all light of the gospell, and true religion being in a manner cleane put out, & most abhominable Idolatry, & all manner of villany spreading ouer the face of the earth, & therefore S. Iohn saith, *that Sathan being fully loosed, hee went forth to deceiue the people, which were in the foure corners of the earth, euen Gog and Magog, &c.* This seducing by Sathan, heere spoken of, is the same with that which is spoken Chapter 13. onely this excepted, that this of *Gog and Magog* is more general. We reade there how all Nations, kindreds, and tongues, were made to worshippinge the image of the beast, and to receiue his marke; but that is to bee extended no further then to those kingdomes which were subiect to the papacie.

But here by these armies of *Gog and Magog*, are vnderstood all the chiefe enemies of the church, in these last daies, since the loosing of Sathan, both open and secret, both Turke and pope for the Turke is an open enemy: the Pope a more close enemy. *Gog* signifieth *covered*, *Magog* *uncovered*, wherby is noted the pope & the Turk. For the pope cometh covered vnder the name of *Christ*, and *Christs* vicar, *Peters* successor &c.

Oo

But

But the Turke commeth vncouered, for he openly denieth, and impugneth Christ.

Moreouer the names of *Gog* and *Magog*, are here set downe, to note of what countries these chiefe enemies should spring: to wit, out of *Scithia*, *Siria*, *Arabia*, *Italy*, and *Spaine*. For *Magog* was the son of *Japheth*, *Gen. 10*, ver. 2. of whom came the *Scythians*. *Gog* was the name of a great Captaine in the lesser *Asia*, which built a city, and named it after his owne name *Gogkarta*, that is, the cittie of *Gog*. And it is put in the prophesie of *Ezechiel*, for the whole region of the lesser *Asia*, and *Syria*. Wherby the prophet did foretell, that the great enemies of the Church should arise out of those coasts. As in very truth they did, for out of *Egypt*, *Scithia*, *Siria*, and the lesser *Asia* did spring vp *Ptolomeus*, *Sileucus*, *Antigonus*, *Cassander*, and the rest of *Alexanders* posterity, which vexed and oppressed the Iewes, by the space of 294. years, euen vntill the comming of the *Messias*, at what time the deuided Grecke empire was ouerthrowne, and translated to the Romans.

Furthermore it is to bee noted, that the Prophet *Ezechiel* saith, that *Gog* is the chiefe prince of *Mesech* & *Tuball*. By *Mesech* he meaneth Arabia, and by *Tuball* Italy and Spaine: noting thereby the Countries & kingdomes from whence the great persecutors of the Church, from the returne out of the captiuitie of Babilon, vntill the comming of the *Messias* should arise. For assuredly those enemies, were collected of diuers nations, but serued chiefly vnder the princes

of

of *Asia* the lesser, of *Siria*, and of *Scithia*. Now then to conclude: *Gog* and *Magog* in *Ezechiel*, are put for these princes of those contries, which were the chiefe Captaines in gathering great and mighty armies vnto battaile, against the Children of Iherl, after they were come out of the Captiuitie of Babilon. And the phrophet there in one summe vnder the armies of *Gog* and *Magog*, comprehendeth all the enemies that fought against them, from time to time, after the captiuitie, vnto the comming of Christ. And now for the aplication of this, vnto the enemies of the church vnder the Gospell, wee must first note, that through this booke, the figures and phrases of speech are taken out of the law and the prophets. Now therefore when the Lorde would set forth in one summe all the enemies of the Church, which Sathan mustereth after the time of his loosing out of prison, before the comming of Christ to iudgement: there is no one place more fit, to set forth al these armies, then those armies of *Gog* and *Magog*, and therefore the names, euen *Gog* and *Magog* are here brought in, to set forth these huge armies of the Turke, and of the pope, and of all the enemies of the Church in these last daies, which should gather themselues to battaile, being in number as the sande of the sea; as Saint Iohn saith, *yea did couer the whole face of the earth with theyr multitudes, and compassed the tents of the Saints about, & the beloued Cittie*, that is, did make warre against the Church and people of GOD, which in comparison of them, were but as a few tents, or some little Cittie.

O o 2

But

But marke what followeth, and consider the yssue of the battaile. The holy ghost saith expressely, that *fire came down from God out of heauen, and deuoured them.* Which doth plainly shew that the armies of *Gog & Magog*, though neuer so huge, shalbe destroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the pope shall go downe stil more and more, as formerly hath bin shewed, and as experience in many yeates good successe, both in Ireland, Netherland, & against Spaine also, hath partly proued, (GODS most holy name be praised) so also the armies of the Turke shall be ouerthrowne, so far forth as they fight against the true Church, or at least be so kept back, that they shal not be able to compasse the tents of the Saints, as we see and feele this day, God be thanked.

Verse 10

And the Diuell that deceiued them, was cast into a lake of fire and brimstone, where that beast, & that false prophet are and shall be tormented, euery day and night, for euermore.

Heere is set downe the Diuels doome: to witte, that he shal be cast downe into the infernall pitte, as well worthy both for his seducing all nations, & stirring vpp the armies of *Gog and Magog*, against the Church, euen to roote it vp, if it were possible. Therefore Saint Iohn telleth vs, that forasmuch as he is the author of all mischiefe, and he that hath set all the rest a worke, therefore both he and his instru-

ments

ments the beast, and the false prophet, *God and Magog*, shall all drinke of the same cuppe of Gods eternall wrath, and bee all throwne downe together into one close prison, which is that gasping gulfe and infernall lake, that burneth with fire and brimstone, for euer.

Loe then, what shall be the ende of the diuell, the Pope, the Turke, the Emperour, the King of Spaine, the Cardinall, and all other the diuels instrumentes, which heere in earth haue persecuted the Church, and compassed the tents of the Saints, and the beloued Ciry.

Nowe after all this in the succlast Verses, Saint Iohn entreth into a liuely and cleere description of the last iudgement. First noting the terror and maiesty of the Iudge himselfe, in this, that *from his face both Heauen and earth fled away*: that is, no creature shall be able to endure his angry countenance, in that day: and yet withal setting downe the purity and vp-rightnesse of his iudgement and iudgement seat, calling it a *white Throne*. And after this, the generall ci-
 ring and personall appearing of all men before him, of what degree, estate, or condition fouer. For both *death in hell, sea and graue, did deliuer vp their deade.* And al without exception, came to iudgement. And the books of their consciences were opened, (for euery mans work is ingrauen vpon his conscience, as it wer in letters of brasie, or with *the point of a diamond*, as the prophet speaketh.) *And they were iudgeth of those*

Ver 11

Verse 12

Ier. 17, 2

Verse 13

Verſe 14.

Verſe 15.

those things which were written in the books, according to their workes, and according to the testimony of their own consciences. And death and hell, that is, all the heirs of death & hell, euen all the society of reprobates, both papists, Atheists, and al vnbelleeuers, yea, whoſo-
 euer were not found written in the booke of life, wer cast into the lake of fire, which is the second death. Now, here I would haue it diligently obserued, that the holy-ghost hath three ſeueral times in this book described the last iudgement, to wit, in the latter end of the 11. Chapter, in the latter end of the 14. Chapter, and now in the latter end of this Chap. And moreouer I would haue the order and causes of these descriptions well waighed. For in the 11. Chapter hauing before described the kingdome of the pope, and the Turke, with their ouerthrow, and also the preaching and preuailing of the Gospell in these last dayes, hee commeth to describe the last iudgement. In the 14. Chapter hauing set downe, *that the euerlasting gospel should be plentifully preached in this last age, & the ouerthrow of Babylon*, immediately following, foorthwith he proceedeth to the discription of the last day: In this Chapter hauing before concluded of the vtter ouerthrow of Rome, of the beaste, and the false prophet, of Gog and Magog, and all aduersary power, at length hee proceedeth to this description of *Christes* second conning, which wee haue hearde of. And out of all this, I do gather, that the vtter ouerthrow of the pope, & al his adherents, shalbe in this life, alize before the comming of *Christ* vnto iudgement.

Chap.

Chap. 21.

AS wee haue heard before of the vtter ouerthrow of the beast, and the false prophet, and all their adherents, and also of the euerlasting con demnation of the dragon, that old serpent, which set them all a worke. So now in this Chapter, wee are to heare of that most happye and blessed estate, which the faithfull shall dwell in for euermore: so that the mayne drifte of this Chapter is, most fully to describe that infinit glory and endlesse felicity, to the which al the 144000. that is, all the elect of God, shall be aduanced, when both the beast, and all that haue receiued his marke, shall bee cast downe into the infernall lake.

This Chapter may very fitly bee deuided into 4. parts.

The first, is a description of the renouation of the world, and the restauration of the creature. Verſe 1

The second is, a laying foorth of the most glorious estate of the Church, when it shall be freed from all misery. Verſe 2, 3, 4

The third is a protestation of God himselfe, concerning the renouation of all thinges, the felicity of his electe, and the endlesse paine and torment of all reprobates. Verſe 5, 6, 7, 8

The fourth is, a lively description of the very kingdome of GOD, and the vnspeakeable ioyes of heauen, vnder the figure of a great City called the holy Verſe 9, 10, 11
22, 23, 24. &c

holy Ierusalem. Which city is heere most gloriously described of his wals, gates, foundations, streetes, height, length, breadth, brightnesse, matter, forme, persons, and inhabitants.

The text.

verse 1

AND I saw a new heauen, and a newe earth, for the first heauen and the first earth were passed away, & there was no more sea.

verse 2

And I Iohn saw the holy city new Ierusalem, come down from God out of heauen, prepared as a bride trimmed for hir husband.

verse 3

And I heard a great voice out of heauen, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be their God.

verse 4

And God shall wipe al teares from their eies, & there shall be no more death, neither sorrowe, neither crying, neither shall there be any more paine. For the first things are passed.

By a new heauen, and a new earth, is meant the renewed estate of heauen & earth, after this life in their quality, not in their substance. For wee doe beleue according to the scripture, that this visible Heauen, and this visible Earth shall continue for euer, as touching their matter and substance. But shal be greatly altered and changed in condition, and quality. For Saint Peter saith, *wee looke for newe heauens, and a new earth, according to his promise, wherein dwelleth*

2 Pet. 3

righte-

righteousnesse, that is, such heauens, and such a earth, as is free from all corruption and sin. Which thing also the Apostle S. Paule doth plainly teach, saying, that *the creature doth feruently expect, when the sons of God shall be reuealed*, that is, when Gods children shal be made knowne to be as they are, the very heires of infinit glory, which in this life doth not appeare. And he yeeldeth two reasons of this desire of the creature: one is, because in the meane time it is subiect to vanity and corruption: the other is, that then it shal be free from both. And for this cause the Apostle saith, that *the creature groweth with vs, and earnestly desireth, and longeth after that day, wherein it shall bee set free from the bondage of corruption*, and redintegrated and restored to that pristinate estate, wherein it was before the fall. But whether this is to be vnderstood of Heauen and earth onely, or of heauen and earth with their adiunctes and particular creatures, I will not heere go about to discusse: howbeit I do greatly incline to their opinion, which hold, that heauen & earth, with all their furniture being redintegrated & restored to their first estate, shall remaine for euer, to set forth the glory of the creator, and for that yle of glorified men, which now the Angels haue of them.

Now whereas Saint Iohn addeth, that *there shall be no more Sea*. He meaneth that there shall be no more any troublefome and confused estate of this world, no more broiles, waues, tempests, and stormes, as it falleth out in this life. For the word *Sea*, is so taken twice or thrice before.

Chap. 46.
Chap. 8, 8.
Chap. 13, 2.

Pp

By

By the holy city new Ierusalem, he meaneth the Church triumphant, which therefore is said *to come downe from God out of heauen*, because it hath all his newnes and holineisse from God, and from heauen, whereby it is now prepared and made ready to bee married vnto Christ, *euē as a bride tricked and trimmed vp for her husband*. And for this cause S. Iohn heareth a voice from heauen, saying, *the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God*. Meaning therby that Iesus Christ wil keep house with his glorified spouse, and be at bed and board with hir for euer in the heauens, at what time *she shall be freed from all teares, woe, and misery*, as the next verse declareth, yeelding also a reason heereof, which is, *that the first things are passed*, that is, the state wherein the world is now, being subiect to many afflictions, temptations, vanities, and corruptions.

And he that sat vpon the throne said. Behold I make all things new, and hee saide vnto me. Write: for these words are faithfull and true.

And he said vnto me, it is done, I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirst, of the well of the water of life freely.

He that ouercommeth, shall inherit all things, and I will be his God, and he shall be my sonne.

But the fearefull and vnbelleeuing, & the abominable, and murderers, and whoremongers, and sorcerers, and Idolaters, and liars, shall haue their part in the lake which burneth with fire & brimstone, which is the second death.

Heere

Heere the omnipotent God, which sitteth vpon his most glorious throne, doth protest, that hee will make all things new, that is, restore the world to that excellent estate wherein it was before *Adams fall*, and his elect to a state and condition farre more excellent in heauen: and for the greater certainty and assurance of it, willethe and commaundeth Iohn *to write it, and record it as a thing most certaine and infallible*, and to set it downe as a thing already done. For things to come which are decreed in the counsell of God, are as certaine, as if they were past: for GOD cannot erre, alter, nor change, and therefore he saith, *I am Alpha and Omega*, the first and the last, the vchangeable, and immutable God. And addeth, *that he will giue freely to euery one that is a thirst, of the well of the water of life*, that is, without all regard of our deserts, he will giue to euery one, that earnestly seeketh after Heauen and heavenly things, his full fill thereof. And moreouer, *that who soeuer ouercommeth*, in the spirituall battaile, *shall haue the full fruition of all good things*, both in this life, and the life to come, as hauing speciall right and interest therein through Christ, God being his father, and he his Sonne and heyre. But on the contrary, he willethe it to be written and recorded as a thing most certaine and sure, *that all reprobrates, all Atheists, worldlings, and all vnbelleeuers shall haue their part and portion, in the lake which burneth with fire and brimstone for euer*.

And there came vnto me one of the 7. Angels, which had the seuen vials, full of the seuen plagues, and talked with

with mee, saying, *I will shew thee the bride the Lambes wife.*

Verse 10.

And he carryed me away in the spirit to a great and an high mountaine, and shewed me that great Citty, that holy Hierusalem, descending out of heauen from God.

Verse 11.

Having the glory of God, and her shining was like unto a stone most pretious as a Iasper stone, cleere as Christall.

Heere one of the Angelles mentioned in the 16. Chapter, which hadde a Viall full of Gods wrath, Talketh with Iohn, and telleth him that *he will shew him the bride the Lambes wife*: that is, the triumphant Church, or the Church in her glorified estate, becoming vnited & married vnto Christ, in the kingdome of glory. And therefore Saint Iohn saith, that *this Aungell carried him away in the spirit, to a great and high Mountaine, and shewed him that great Citty holy Ierusalem, &c.*

Chapter 7, 1, 2, 3

Wercede in the 17. Chapter, that *when this Aungell shewed Iohn the great whoore of Babylon, he carried him away into the wildernesse in the spirit*: because the whore of Babylon should make the Church barren and desolate, as a wildernesse. But now that hee is to shewe him the spouse of Christ in her glory, and to describe the euerlasting *Ierusalem*, he carieth him *in the spirit, vnto a very high mountaine*, that hee might take a sight of it, as *Moses* was caried vp to the top of mount *Nebo*, that from thence he might take a view of the holy Land. Which teacheth, that none can take a right view of Heauen and heauenly thinges, but onely such as fly an high pitch, and mount farre
about

about this earth in holy affections, & heauenly contemplation.

Moreouer, Saint Iohn telleth vs, that as soone as he tooke a sight of this new Ierusalem, far passing all *Sinai* sights: forthwith he espied in it the *very glory of God*. If he had said, he had espied the glory of a King, it had beene much. If he had said, he espied the glory of an Aungell, it had beene more. But that hee espieth the very glory of God, it is most of all. For who can conceiue or expresse, what the glory of God is, being infinit. The Apostle saith, that *God dwelleth in vnaccessible light*, or such light as none can approach vnto. 1. Tim. 6.

Then this is one word for all, touching the beauty and superexcellency of the new Ierusalem, that it comprehendeth in it the very glory of GOD: but yet for amplyfications sake, it is compared to a *Iasper stone*, for neuer fading greenesse: and to a *Chrystall stone*, for bright shining and glittering for euer.

And had a great wall and high, and had twelue gates, Verse 12: *and at the gates twelue Angels, and the names written which are the twelue tribes of the children of Israell.*

On the East part there were three gates: and on the Verse 13: *Northside three gates: on the Southside three gates, and on the West side three gates.*

And the wall of the Citty had twelue foundations, and in them the names of the Lambes twelue Apostles. Verse 14:

Now Saint Iohn proceedeth to the description of the wal & gates of this great citty. This we al know, that

that a strong wall seruethe for the safety and defence of a Citty, and for the security of such as dwell in it. For if it be so high that none can scale it, and so thick that none can batter it, then it is indeede impregnable, and the Cittizens in great security. But the wall of heauen is so high, as none can scale it, as it is set downe in this twelue verse, and so thick, that no double Cannon can pierce it, as appeareth verse 17. therefore all the inhabitants of this new Ierusalem are out of all feare of dangers.

Moreouer this citty hath *twelue gates*, to signifie an hard accessse for enemies to breake in: and an easie passage, for the Cittizens themselves to go in & out. And at those twelue gates *twelue Angels*, at euery gate *an Angell*, as it were a porter, to see that none be let in, but the true Cittizens, and free denisons, and such as haue to doe there, which are heere named to bee *the twelue tribes of Israell*, that is, all the elect of God, both of the Iewes and Gentiles.

Moreouer it is said, that there were *three gates on euery side of the Citty*, both East, West, North, and South, to note, that out of al quarters of the earth, the redeemed should bee gathered, and as our Saviour saith, *many shal come fro the East, and the West, the North, and the South, and sit downe with Abraham, Isaac, & Iacob, in the kingdom of God*. So that it is not material, what country or nation a man is of, whether English, Scottish, French, or Spanish, so he be a beleeuer, for then he shall be sure to be let in, at one gate, or another, either at the *East gate*, or the *West gate*, the *North gate*,

or

or the *South gate*. Moreouer the wal of this citty, hath *twelue foundations*, that is to say, is surely founded. And in euery gate, the name of an *Apostle*, so that at the gates had the names of the *Lambes twelue Apostles*, to signifie, that the groundsell & foundation of this city, is laid vpon the doctrine of the *Apostles and Prophets*, Ept 6. 3. *Iesus Christ himselfe being the chiefe corner stone*.

And he that talked with me, had a golden reed, to measure the citty withall, and the gates thereof, and the wall thereof. Verse 15.

And the citty lay foure square, & the length is as large as the breadth of it, and he measured the citty, with the reede twelue thousand furlongs, and the length and the breadth, and the height of it are equall. Verse 16.

And he measured the wall thereof, an hundred forty and foure cubits, by the measure of man, that is of the Angell. Verse 17.

Now S. Iohn telleth vs, that the *Angell which talked with him* had a golden reed to measure both the citty and the gates and walls thereof. Measuring with reeds was a thing of great vse in ancient time, as we read in the prophesie of *Ezechuell* and *Zachary*, and as we heard before in the eleauenth Chapter: But because all thinges belonging to this celestiaall Ierusalem, are superexcellant and glorious, therefore the very measuring rod and reed, is of pure Gold. This great and glorious citty is sayd to lye *foure square*, to note vnto vs, that it standeth fast, and vnmoueab'e, for round things are easily rolled and moued, this way or that way, hither and thither. But square things are not apt

to

Heb. 12, v. 28.

to rolle or moue. This euertlasting Ierusalem therefore lieth foure square, because it can neuer be moued, but standeth fast for euer. As the Apostle saith: *Seeing we receiue a kingdome which cannot be shaken, let vs haue grace whereby we may so serue God, that wee may please him with reuerence and feare.*

The Angell with his Golden measuring rod, measureth the square sides of the Citty, both the length, breadth, height and depth of it, and findeth each of them to bee 12000 furlonges, which after eight furlongs to the mile, maketh in our account 1500. miles, and so the whole square of this great citty, commeth to sixe thousand miles, which is a goodly compasse, & noteth vnto vs the great largenesse of gods Kingdome, & that there is romth inough for all the inhabitants thereof. Yea, most pleasant and commodious roomes, as our Lord Iesus saith: *in my fathers house are many dwelling places. If it were not so I would haue told you, for I goe to prepare a place for you.*

After this, he measureth the thicknesse of the wall, and findeth it to bee an hundred forty and foure cubits long, which after our common account of two cubits to a yard, amount to seuentie and two yards, which is a iolly thicknesse, euen so thicke as no Cannon can pierce, and therefore altogether in expugnable, as hath bene said before.

Verse 18.

And the building of the wall of it, was of Iasper, and the cittie was pure gold, like vnto cleere glasse.

Verse 19.

And the foundations of the wall of the city was garnished with all manner of pretious stone: This first foundation

ation was Iasper, the second of Saphire, the 3. of Chalcedony, the fourth of an Emerald, the fift of a Sardonyx, the sixt of a Sardius, the seuenh of a Chrysolite, the eight of a Beryll, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleuenth of a Iacynth, the twelst of an Amethyst. Verse 20.

And the twelue gates were twelue pearles, and euery gate is of one pearle. and the streete of the Citty is pure gold, as shining glasse. Verse 21

As wee haue heard of the forme of this goodly Citty: so nowe wee are to heare of the matter of it, that is to say, of what stuffe it is made. First S. Iohn telleth vs, that the whole Citty is of most pure and glittering Gold, like vnto Glasse: and that the wall was of *Iasper* most greene and flourishing, and also that the very foundation of the Wall was beautified and adorned with twelue sundry kindes of pretious stones, which he reckoneth vp. We count it a great matter here below, to compasse & close in our houses, with a wall of Brick, and none can do it but men, of place: but alas, what is that to this wal? What is Brick to pretious stones: and Pibbles, to Pearle. But S. Iohn addeth, that the gates were of pearle, and the streete of the Citty of pure gold: Oh how braue, how beautifull, how glorious, how glittering, how gotgerous, how admirable, a Citty is this! for if the gates be of pearle, and the streets of gold, then what are the inner roomes, what are the dining chambers, and what are the lodging roomes. But here we may not grossely imagine, that the Kingdome of God is

of such mettall and matter indeed, as is heere described. But the holy Ghost would giue vs some tast of it, and after a sort shadow out vnto vs vnder these thinges which are in most precious account amongst men, what the glory and excellency of the immortal kingdome is. For otherwise there is no comparison betwixt gold, pearle, and pretious stones, and those heavenly, inuisible, and immortall thinges which we looke for, and hope for thorough Christ: which in very deed are so great, so glorious, and so vnconceivable, that gold, pearle, & pretious stones, are scant so much as any shew, shadow, or resemblance thereof.

verse 22. *And I saw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it.*

Verse 23. *And this citty hath no neede of the Sun, neither of the Moon to shine in it: for the glory of God did light it, and the Lamb is the light of it.*

Verse 24. *And the people which are saued, shall walke in the light of it: and the kings of the earth shall bring their honour and glory vnto it.*

Verse 25. *And the gates of it shall not be shut by day, for there shall be no night there.*

verse 26. *And the glory and honor of the Gentiles shall be brought vnto it.*

verse 27. *And there shall enter into it no vncleane thing, neither what soeuer worketh abomination or lies: But they which are written in the Lambs booke of life.*

In this new Ierusalem there is no Temple, as was in the olde Ierusalem: For there shall be no neede of any, no need of doctrine, of Sacramentes, of prayer,

as in the olde Temple, wherein the law was taught, sacraments administred, sacrifices offered, and many other rites and ceremonies obserued.

But Saint Iohn saith, that *now God and Christ shall be all in all. They shall be the temple of this most holy citty.* And all the elect shall fully knowe them, & dwell with them for euer.

And as this Citty hath no need of any Temple, so hath it *no neede of any light either of Sunne or Moone.* For the glory of God and the brightnesse of the Lamb do light it for euer: whose incomprehensible brightnesse doth as far excell the brightnesse of the Sunne and Moone, as they doe excell a little Candle at noone day. But it may bee demaunded who shall dwell in this so glorious a Citty, and in this so great a light. Saint Iohn answereth, that *the people that are saued shall walke in it*: that is, all the *Israell of GOD*, all true belecuers, which are happy that euer they were borne, that they may come to the possession of such a Kingdome, as is heere described. For Saint Iohn saith, that *the resplendant brightnesse of this Citty is so great, that euen the Kings of the earth shall bring their glory and honour vnto it.* And also, that *the glory and honor of the Gentiles shall be brought vnto it.*

Oh how vspeakeable is the glory of this Citty, that Kings shall throw downe their Crownes and Scepters before it: accounting all theyr pompe and glorye but as dust, in respect of it. And the magnificence and pompe of all the Potentates of

the earth shall heere bee layde downe. And albeit none of the kings and Nobles of the gentiles, might bee admitted into the olde Ierusalem, yet all of the gentiles that beleene, shall be admitted into this new Ierusalem, & made free deniſiōs therof for euer. And although the gates of this City alwaies stand open both night and day, as not fearing any danger of enemies: *yet no vncleane thing shal enter into it, but on- ly they which are written in the lambs book of life.* Thus we see how gloriously the Holy-Ghost hath descri- bed vnto vs, this City of the Saints, and habitation of the iust, for euermore. He must needes be a very blocke, that is not moued with the consideration of this endlesse felicity. For this city is described vnto vs, in so glorious & admirable a manner, to bring vs into loue with it, and to worke in vs an vnquencheable thirst and desire after it. Oh therefore let vs spend many thoughts vpon it: let vs enter into deepe mediations, of the inestimable glory of it: let vs long till wee come to the fingering and possession of it, euen as the heyre longeth till hee come to the posses- sion of his Landes. Let vs thinke euery day tenne, and euery yeere twenty, till wee bee in possession: *let vs with the Apostle sigh & grone, desiring to be clothed with our house, which is from heauen:* let vs in the meane time cast away all things, that may hinder vs in our christian course: let vs shake off euery bur- den, and run with patience, the race that is set before vs: let vs as they which prooue masteries abstaine from all lets and hindrances. And sith wee strue so

exce.

exceedingly for a corruptible Crowne: how much more ought wee for an vncorruptible. For what paines, what cost, what labour, can bee inough for a kingdome: let vs therefore strue and straine, to get into this golden city, where streets, walles, & gates, and all is gold, all is pearle: yea, where pearle is but as mire and durt, and nothing worth. Oh what fooles are they, which deprive themselues willingly of this endlesse glory, for a few stinking lusts. Oh what mad men are they which bereaue themselues of a roome in this City of pearle, for a few carnall pleasures and delights. Oh what beblames and straught beasts are they, which shut themselues out of these euerlasting habitations, for a little transitory pelfe. Oh what intollerable fots and fops are all such, as will willingly be barred out of his pallace of infinit pleasure, for the short fruition of wordly lucre and trash. Let vs there- fore in all time to come, make more reckoning of heauen, & lesse reckoning of the earth. Let vs mind heauenly thinges, and despise earthly thinges, let vs prease hard, vnto the things that are before, and for- get the things that are behind. Let vs strue hard for the price of the high calling of God, and contemne euen the glory of this world.

CHAP. 22.

IN this chapter S. Iohn proceedeth yet more large- ly, to describe the blessed estate of all Gods Saints in the Kingdome of glory, and the principall scope

and drift of this Chapter is yet more to enlarge the ioyes of Gods people, after this life, and to ratifie the authority of this prophesie.

This Chapter containeth foure principall partes.

ver. 1, 2, 3, 4, 5 The first, is an amplyfication of the ioyes of Gods kingdome.

ver. 6, 7, 8, 9, 10, 19. The second, is a confirmation of the authority of this booke.

ver. 9, 10, &c. The third, is an exhortation both to spread abroad the knowledge of this book: and also for euery man to prepare himselfe for the comming of Christ unto iudgement.

The fourth is a seruent desire of the Church, for the second appearing of Christ.

The text.

verse 1 **A**ND he shewed me a pure riuer of the water of life, cleare as Chrissall, proceeding out of the Throne of God, and the Lambe.

Verse 2 In the midst of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery month, and the leaues of the tree serue to heale the nations with.

ver. 3. And there shall bee no more curse, but the throne of God, and of the Lambe, shall bee in it, and his seruants shall serue him.

ver. 4. And they shall see his face, and his name shall be in their foreheads.

verse. 5. And there shall bee no night there, and they neede

no

no Candle, neither light of the Sunne: For the Lorde God giueth them light, and they shall raigne for euermore.

The Angell doth yet further shew vnto Iohn a pure riuer of the water of life. Whereby is signified the ouerflowing abundance of good thinges, which the righteous shall enioy, in the Kingdome of glory.

This riuer is said to proceede out of the throne of God, and of the Lambe, because God in Christ is the originall of all this life and happinesse.

Further it is added, that in the midst of the golden street of this new Ierusalem, and of both sides the riuer there was a tree of life. Which representeth Christ, now in this heavenly paradise: as in former time, it represented Christ in the earthly paradise: and also that eternall and blessed life, which our first parentes should enioy, if they did continue in the obedience of God.

This tree standeth not in an out corner of the city, but in the very midst of the streete, and of both sides the Riuer, that all the Cittizens of the new Ierusalem, might haue free access vnto it, and tast of the most daintie fruites thereof, in great variety: for it beareth twelue manner of fruits, that is, in Christ all variety of pleasure and endlesse delight, is to bee found.

This tree beareth fruit euery moneth, as well in Winter, as in Summer: for heere euery moneth is Autumne. The sense is, that in Christ the new and fresh

fresh fruites of immortall ioy, without any satiety or loathing, are for euer to be found.

The leaues of this tree are very medicinable and sanatiue. For *they serue to heale the nations with*, that is, to preferue them from all diseases & griefes: which argueth a most blessed life, nor subiect to sicknesse, or any other infirmity. For Christ is our neuer fayling Physitian, which in this life healeth all our spirituall diseases, and infirmities. And after this life, will preferue vs in perpetuall health and happinesse.

There shall be no more curse, that is, in the heauenly Paradise, we shall no more be subiect to any curse, as Adam was in the earthly paradise. Which also argueth the perfection of happines after this life, & yet for further amplification of this most glorious estate: it is said, that the throne of God, & of Christ shall be erected in the middest of this Golden streete, and all his chosen people shall there accompany him, dwell with him, bee alwaies about him, yea and serue him without wearinesse for euer. Yea, al his faithfull worshippers, shall come so neere his throne, *that they shall see his very face*, and bee raiued with his glory, hauing his image, his Name, his wisdom, and mercy imprinted *in their foreheads*: yea, his vnconceivable light and glory, shall bee so resplendent, that there *shall bee neither night, nor neede of candle*: but in his glittering and most glorious Chamber of presence, shall all his elect raigne, and triumph with him, for euermore, in infinite felicity: and the very fruition of eternall delectation, where shall bee mirth without

out measure, and solace without sorrowe: as the Prophet saith: *in thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore.* Psal 16.

And he said vnto me, these wordes are faithfull and true, and the Lord God of the holy Prophets, sent his Angell to shew vnto his seruantes, the thinges which must shortly be fulfilled.

Behold I come shortly. Blessed is hee that keepeth the words of the prophesie of this booke. Verse 7

And I am Iohn, which saw and heard these thinges, and when I had heard and seene, I fell downe to worship before the feet of the Angell, which shewed me these thinges. Verse 8

But he saide vnto me, see thou doe it not, for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this Booke: worship God. Verse 9

In these foure verses, are foure principall reasons brought, to confirme and ratifie the authority of this booke.

The first of them is, the affirmation of the Angell.

The second, the authority of the most high God.

The third, the Testimony of Iesus, pronouncing them blessed, which keepe this prophesie.

The fourth, the Testimony of Iohn, who heard and saw these thinges. But because in the Epistle to the Reader, I haue more at large handled this argument, and these same verses: therefore heere I do of

purpose relinquish them. And that also of Johns adoration, and the Angels refusal, being things most manifest and easie to vnderstand.

Verse 10. *And he said vnto me, seale not the words of the prophesie of this booke, for the time is at hand.*

Verse 11. *He that is vniust, let him be vniust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.*

Verse 12. *And behold I come shortly, and my reward is with mee, to giue euery man, according as his worke shall bee.*

Verse 13. *I am Alpha and Omega, the beginning and the end, the first and the last.*

Verse 14. *Blessed are they that do his commaundementes, that their right may bee in the tree of life, and may enter in through the gates into the citty.*

Verse 15. *For without shall be dogs, and enchanter, and whore-mongers, and murtherers, and Idolaters, and whosoever loueth or maketh lies.*

Heere is first an exhortation, to publish and proclaime the knowledge of this booke to all people, and in no wise to conceale it, or keepe it close, as formerly hath beene shewed in the the Epistle.

Heere is a further admonition, that *they which are vnrighteous should be vnrighteous still, &c.* Which is no allowance or encouragement graunted vnto wicked men, to continue in their euill waies, but is rather

rather a terrible threat, if we take all the words together, in this and the next verse, as if hee should say, if men will needs continue in their filthinesse, yet certainly Christ will come shortly and reward them according to their workes.

Or else it may be a phrase of speech, which they call an ironical concession: as in another place the holy ghost saith to the young man. *Walke in the wayes of thine owne hart, and in the sight of thine eyes: but know that for all these things, God will bring thee vnto iudgment:* So likewise in other places. Eccles. 11.
1 King. 22, 15
Math. 6, 45.

After this, heere is blessednesse pronounced vpon all such as keepe the Commaundements of GOD, and it is said, that *their right is in the tree of life*, not meaning thereby, that their keeping of the commaundementes in the cause of their right in Christ: but onely an effect or consequence. For our good workes doe not goe before, as causes of our iustification: but follow after, as declarations of the same. For by dooing wee are not made iust in the sight of God, but onely declared to bee iust, in the sight of men.

And as for the keeping the commaundementes, wee doe it not in such perfection as GODS iustice requireth, but in such measure, as his mercy accepteth through Christ. And heere the holy ghost saith, that all they which haue a right in Christ, which is the tree of life, and indeauour to keepe the commaundementes, shall enter in through the gates, into the new Ierusalem: But on the contrary, all

the rout of reprobates, whom hee calleth Dogs, enchanters, whooremongers, &c. shall bee vttterly shut out, as hauing nothing to doe, in his euerlasting Cittie, their portion, being allotted in the infernall lake.

Verse 16.

I Iesus haue sent mine Angell, to testifie vnto you these things. I am the roote and generation of Dauid, and the bright morning star.

Verse 17.

And the spirit and the bride say Come. And let him that heareth, say Come: and let him that is a thirst come: and let whosoever will, take of the water of life freely.

Verse 18.

For I protest, vnto euery man that heareth the wordes of the prophesie of this booke. If any man shall adde vnto these thinges, God shall adde vnto him, the plagues that are written in this booke.

Verse 19.

And if any man shall diminish of the words of the booke of this prophesie, GOD shall take away his part out of the booke of life, and out of the holy citty, and from those things which are written in this booke.

Verse 20.

He which testifieth these thinges saith, surely I come quickly. Amen. Euen so come Lord Iesus.

Verse 21

The grace of our Lord Iesum Christ, beewish you all Amen.

The authority of this Booke is heere againe ratified from the person of him who is the Author of it, that is, Iesus Christ, who is heere called *the roote and generation of Dauid*: both because he is descended of the house of *Dauid*, according to the flesh: and also because the eternall kingdome which all the Prophets

phets did foretell, should spring out of the house of *Dauid*, was indeed and in truth established in Christ, who is our true *Dauid*, and our righteous braunch, and as it is heere said, *the bright morning star*, which hath most gloriously risen vpon the world, to dispell all darkenesse, and to bring the great and euerlasting light.

Moreouer, heere is great protestation made in the eightene and nineteene verses, of *great plagues to bee inflicted vpon all such as shall adde any thing vnto this booke, or take away any thing from it*. Which also maketh greatly for the confirmation of the authority of this Booke, for that to the which nothing may bee added, and from the which nothing may be taken away, must needs bee absolute and perfect. But this booke is such a one: therefore this Booke is absolute and perfect, being a part of Gods euerlasting truth.

Last of all, heere is set downe the feruent desire of the bride, after the bridgrome, for she being inflamed with the spirit, desireth him to come, and make vppe the match betwixt them, that she may bee ioyned to him in marriage, celebrate the solemnization, and liue together with him in the eternal triumph. Which is the sence of these wordes, *the spirit, and the bride say come, and let him that heareth, say come*. For it is proper and peculiar only to the bride, to hear, waite, and long for the comming of Christ. *And let him that is a thirst, come*. That is, all such as thirst after righteousness, may truly say, come sweet Iesus. For

they are allowed freely, to drinke of the water of life. The plain meaning of all this is, that the Church being directed by the Holy-Ghost, most vehemently prayeth and longeth for the comming of Christ, that she may haue her topfull heauinesse, and full of fruition of all those superexcellent things, which are provided & purchased for her through him. And therefore to satisfie her desire, Iesus Christ the heavenly bridgroom saith, *I come shortly*. To the which the bride saith, *Amen, Amen. Euen so bee it. Come Lord Iesus, come quickly*, and make an end of these sinfull and conflicting daies, that all thy deere ones may haue and enioy their long looked for happinesse, and felicity in the heauens, for euer and euer.

FINIS.



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